

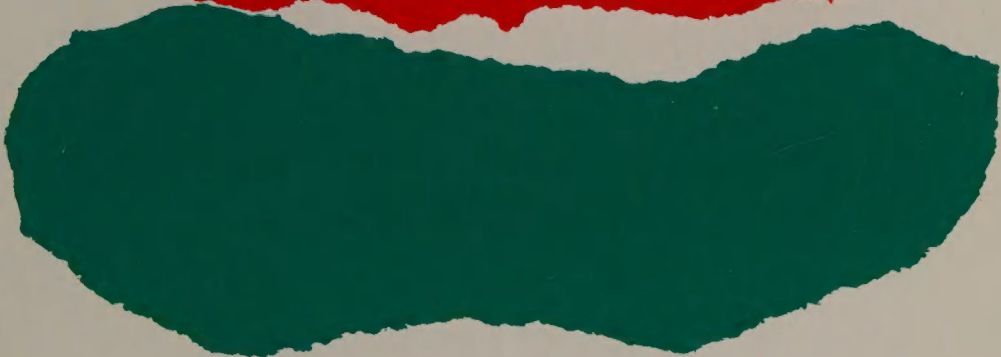
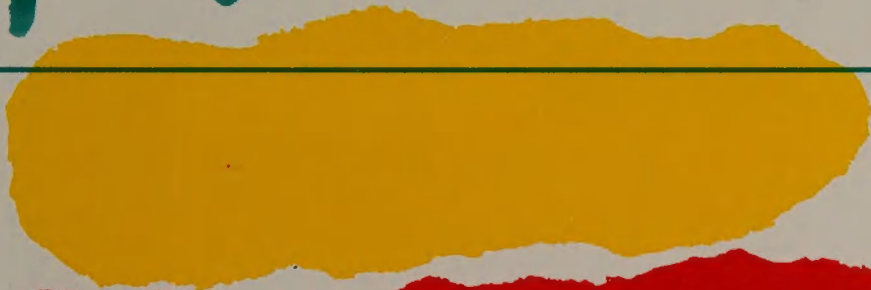
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Special Focus Issue

Hispania

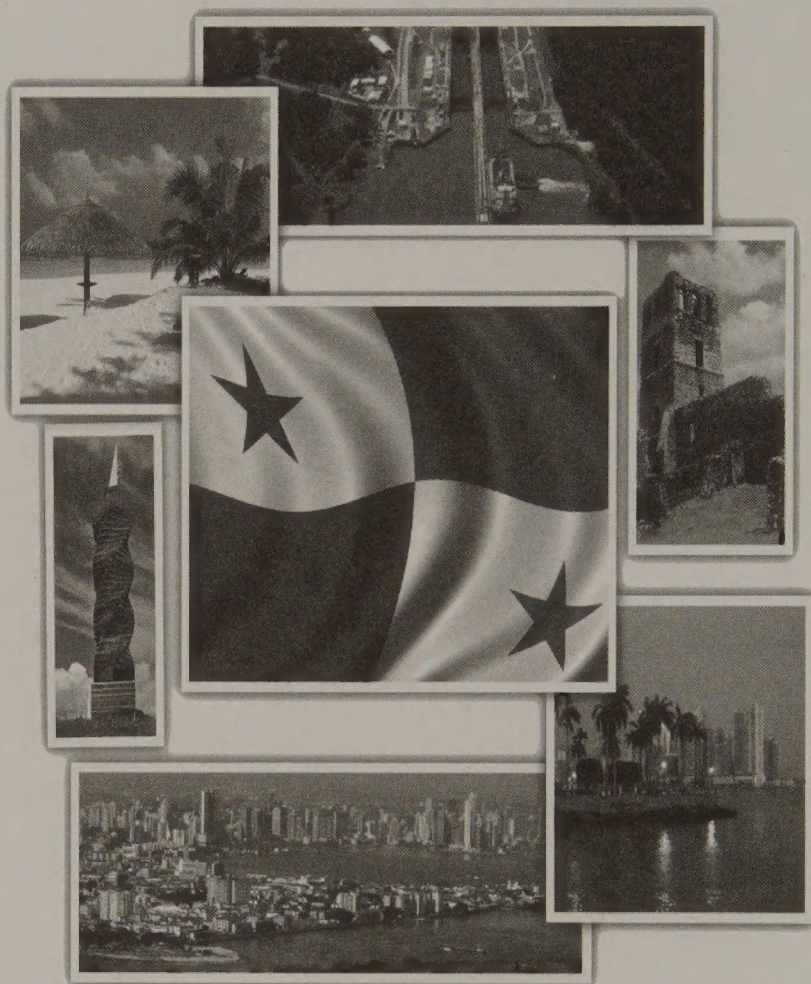


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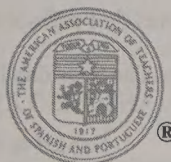
Hispania

Volume 96 ■ Number 2 ■ June 2013

**Special Focus Issue:
The Scholarship of Community Engagement**

**A journal devoted to the teaching of Spanish and Portuguese
Published by the American Association of Teachers of
Spanish and Portuguese, Inc. Founded 1917**

AATSP
The American Association of
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
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All articles and book/media reviews must be submitted electronically at the above URL. *Hispania*'s submission guidelines can also be accessed there by clicking on "Instructions & Forms" under "Resources" on the right-hand side of the log-in screen. Peer reviewers and journal staff will also be using the system for peer reviewing, manuscript tracking, and other correspondence. If you have not yet registered in the new system, please visit the URL above and click on "Register here" under "New User?" at the right-hand side of the log-in screen.

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Hispania publishes annually a list of "Dissertations in Hispanic and Luso-Brazilian Languages and Literatures." The forms for submitting reports on Completed (defended) and In-progress Dissertations are available at <http://www.xavier.edu/modern-languages/hispania/>. The deadline for inclusion in the 2013 Completed Dissertation list is December 1, 2013. More information is available via e-mail from Associate Editor David Knutson at knutson@xavier.edu.

Call for Papers: Special Focus Issue on “The Scholarship of Film and Film Studies”

The Scholarship of Film and Film Studies encompasses the teaching of film in the classroom, film as text for language learners of all levels, theory and film, literary works in film, linguistic aspects of film, and related concepts. Distinguished colleagues Bill VanPatten (Michigan State University), David W. Foster (Arizona State University), and Benjamin Fraser (College of Charleston) will curate this issue with the editor. Please indicate in your cover letter that your submission is intended for this Special Focus Issue. Articles can be written in Spanish, Portuguese, or English. Submissions for the Special Focus Issue will not be accepted for review until December 1, 2013. The deadline for submissions is January 1, 2014.

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Special Focus Issue: The Scholarship of Community Engagement

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Editor's Message:

Focusing on the Scholarship of Community Engagement

Welcome to our Special Focus Issue on “The Scholarship of Community Engagement.” Foreign language learning has undergone a notable transition from an elite pursuit to one that is actively linked to real-world activities. Therefore, our approaches to language learning have changed significantly over the last several decades from instructor-centered to learner-centered, and we are becoming more and more community focused. Language instructors of all levels have reconsidered many practices. The benefit of emphasizing community engagement is irrefutable because it provides linguistic relevance and cultural context.

The AATSP Executive Council and the *Hispania* Editorial Board agreed that this topic is of timely interest to our membership and readership and the academic/teaching community at large. Besides this Special Issue, the AATSP recently approved its first Special Interest Group to provide a discussion forum on the topic of the Scholarship of Community Engagement. This publication, therefore, is only the beginning of a continuing scholarly conversation hosted by the AATSP.

I am proud that this issue contributes significantly to the body of knowledge—both in theory and practice—about the Scholarship of Community Engagement. Definitions of community engagement in language education are present. Included are qualitative and quantitative research and case studies. Over the last two years, I have had the distinct pleasure of collaborating with several leading experts in our discipline, including Dr. Josef Hellebrandt and Dr. Ethel Jorge (see bios on the following page), who served as our Guest Editors. They did a stellar job shaping the issue. I thank them for reading, editing, and exchanging ideas about this important topic to develop the volume conceptually. I experienced the breadth and depth of their knowledge and steadfast work ethic. I invite you to read the words of our Guest Editors in “The Scholarship of Community Engagement: Advancing Partnerships in Spanish and Portuguese,” where they describe the articles and share their observations about the development of the Scholarship of Community Engagement in the context of Spanish and Portuguese studies.

Sheri Spaine Long
Editor
Hispania

***Hispania* Special Focus Issue Guest Editors**

Josef Hellebrandt

Josef Hellebrandt (PhD, Purdue University) is Associate Professor of Spanish at Santa Clara University. His research interests are in the areas of service-learning and community partnerships with a focus on Spanish and German. Among his publications are three coedited books on service-learning and civic engagement in Spanish and Applied Linguistics. He is an Associate Editor of *Hispania* and a member of the Campus Compact Service-Learning Consulting Corps. He served as department chair and as president of a non-profit German Saturday school in San Jose, California. Hellebrandt teaches Spanish language as well as courses in German language and culture.

Ethel Jorge

Ethel Jorge (PhD, Union Institute) is Professor of Spanish and Latin American Cultural Studies at Pitzer College, where she developed and has offered the Community-based Spanish Program since 1999. Prior to that, she taught at the University of Alaska Fairbanks for thirteen years. Her research interests focus on community-engaged language pedagogy, interdisciplinary transnational language and culture connections, and popular culture in the Spanish-speaking world; she has also produced documentary films about Uruguayan culture and society. She has been an Associate Editor of *Hispania* since 2009 and has published numerous seminal articles about service-learning and community-engaged language learning and teaching.

The Scholarship of Community Engagement: Advancing Partnerships in Spanish and Portuguese

Josef Hellebrandt
Santa Clara University, USA

Ethel Jorge
Pitzer College, USA

This Special Focus Issue of *Hispania* on “The Scholarship of Community Engagement” is both a celebration and an opportunity to reflect on our practices and accomplishments. We can be justifiably proud of how far we have come since Edward Zlotkowski, former senior scholar at the American Association for Higher Education (AAHE), challenged us in 1999 to consider incorporating community partnerships into our language teaching. A membership survey in April 2012 conducted by the authors and facilitated by the AATSP indicates that there is a discrepancy between the way we think languages should be taught and the way they are currently being taught. Eight hundred five people (representing approximately 10% of the AATSP membership) responded to the survey. Of those, 75% said that some form of community engagement (CE) should be an important component of language teaching, but only 55% actually incorporated CE or service-learning (SL) experiences into their classes. Thus, in addition to celebrating our significant achievements to date, this volume is designed to encourage and assist more of our members to bring their classrooms and communities closer together, while also attempting to contribute to current discussions about the state of language teaching in the United States and beyond and to advance the scholarship of community engagement. The contributions that are part of this Special Focus Issue offer examples of diverse practices and portray our collective efforts to explore community-based and SL approaches to language education, to meet some of the challenges of our times, and to participate in the general discussion about language instruction at the national level. It is our hope that there will be useful information here for faculty who are experienced in community-engaged teaching and learning as well as those who are considering these approaches for the first time.

There have been numerous articles published about CE in many disciplines, and an emerging presence in languages other than Spanish, such as French (Thomas 2005), German (Mueller 2007), and Japanese (Heuser 1999). This volume is an attempt to take the current pulse of CE and SL in language teaching in relation to the following topics: an overview of the state of thinking at the programmatic level, the role of language learning and CE as part of the humanities tradition, the diversity of CE models applied to teacher education programs, heritage speakers, national and transnational/international programs, translation, and course design. We hope the articles will spur discussions around models and practices of SL and the scholarship of community engagement.

1. Context

Although the philosophical roots of CE can be traced to John Dewey and Paulo Freire, we start our timeline in 1985 with the creation of Campus Compact, which now represents

“a national coalition of almost 1,200 college and university presidents—representing some 6 million students—who are committed to fulfilling the civic purposes of higher education” (Campus Compact). Then, in 1994, the *Michigan Journal of Community Service Learning* began publishing research, theory, and pedagogy articles related to academic SL in general. In 1996, the American Council on the Teaching of Foreign Languages (ACTFL) presented its *Standards for Foreign Language Learning: Preparing for the 21st Century* with the strategic goal standards we refer to commonly as the “five C’s,” one of which is “Communities,” bringing the language curriculum in line with earlier attempts to incorporate CE into other disciplinary areas. Almost universally agreed upon as the most difficult to address, this fifth “C” lays out two objectives. The first (5.1) says students should “use the language both within and beyond the school setting,” and the second (5.2) says they should “show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment.” The ACTFL standards have provided crucial guidelines for language professionals for the past couple of decades. Although the “five C” areas (Communication, Cultures, Connections, Comparisons, and Communities) are interconnected, it is the fifth’s emphasis on students’ “participation in multilingual communities at home and around the world” that is the focus of this issue.

These standards provide a common base for revisiting our vision of language teaching and learning, and this compilation of articles is a part of our collective efforts to find ways to implement, reflect on, challenge, and improve upon the standards. Our colleagues provide clear contributions regarding the diversity of methods and models by which CE can occur, within diverse sociocultural situations, placing language learning in the context of social interactions and bridging theory and practice. In fact, some of the articles deal with the very contemporary issue related to working with communities that are not territorially bound. New technologies and the national and transnational fluidity in communications have facilitated virtual CE. Darhower (2008) makes the point that there should be an objective 5.3 that would read: “Students engage in intercultural communication in the target language by *becoming active participants in a community of speakers of the language*” (96; emphasis original), and he refers not only to a territorially bound community but a virtual one as well.

A significant milestone was reached at the AATSP Annual Conference in Denver in 1999, where keynote speaker Edward Zlotkowski challenged us to think about our work in light of the new standards. With the support of Zlotkowski and the AATSP, CE achieved a disciplinary academic presence with the publishing of an AAHE volume (Hellebrandt and Varona 1999), the securing of a Campus Compact disciplinary grant, and the funding of two SL conferences. And, in November 2012, with the support of Executive Director Emily Spinelli, the Executive Council of the AATSP voted to approve CE as the association’s first Special Interest Group (SIG). With these moves, CE has gained significant organizational recognition within the AATSP.

Other parallel threads can be traced through the Modern Language Association (MLA) reports “Foreign Language and Higher Education: New Structures for a Changed World” (2007) and “Report to the Teagle Foundation on the Undergraduate Major in Language and Literature” (2009), which address important issues regarding the need for curricular reform and the future of language teaching in our increasingly interdependent world. Unfortunately, both of those documents fail to recommend community-based learning as an important language class component (Jorge 2010). Clearly, there is still some political work to be done. Another significant step forward resulted from the Carnegie Foundation for the Advancement of Teaching’s reexamination of its classification system in 2006; it created a new elective category that gave national recognition to seventy-six US colleges and universities classified as “engaged institutions” (Driscoll 2008).

Recent scholarship is advancing research on the standards. It analyzes the outcomes of Spanish community SL regarding the Connections goal area (Abbott and Lear 2010), makes the point that we need to conceptualize learners’ outcomes with regard to all of the five C’s in

order to advance the implementation of the goals (Trojan 2012), and examines study abroad in relation to the Communities standard (Allen and Dupuy 2013). Some authors refer to the fifth Communities standard as the “lost C” (e.g., Allen 2010; Cutshall 2012) because many language instructors ignore it since they encounter difficulties in assessing the standard and incorporating it in their curricula. In their report “A Decade of Foreign Language Standards” (2011), Phillips and Abbott also conclude that “Communities” is one of the standards that faculty find “nebulous, out of their control, and not assessable” (11). However, in sharp contrast to faculty, students value the Communities standard goal the most and they view it as reflecting their own goals (Magnan et al. 2012). All the authors recognize the perception that the Communities standard is more challenging to implement, is thought of as extra-curricular, and lacks presence in class curriculum and teacher professional development. But, we believe that in the AATSP that “C” is not lost. In fact, the authors in this volume would argue that the opposite applies, and that, in the case of AATSP, the “fifth C” is enjoying a growing popularity among its members, including conference and workshop presenters.

2. The Scholarship of Community Engagement

Not surprisingly, in light of the current national and disciplinary reform and classification efforts in higher education, the role of scholarship has received renewed attention in the academy generally and within our very own professional association specifically.

The term “scholarship of community engagement” is integrally tied to the work of Ernest Boyer, a former president of the Carnegie Foundation for the Advancement of Teaching. As reflected in two of his publications, *Scholarship Reconsidered* (1990) and *The Scholarship of Engagement* (1996), Boyer broadened and reenvisioned scholarly work. Lee Shulman, his successor at the Carnegie Foundation, recalls Boyer expressing the need to “move beyond the tired old ‘teaching versus research’ debate and give the familiar and honorable term ‘scholarship’ a broader, more capacious meaning” to include efforts in the areas of discovery, integration, application, and teaching, and emphasizes that Boyer “sought to bring greater recognition and reward to teaching, suggesting that excellent teaching is marked by the same habits of mind that characterize other types of scholarly work” (149).

Boyer’s reflections on scholarship culminated with his call for a “scholarship of engagement.” For Boyer:

At one level, the scholarship of engagement means connecting the rich resources of the university to the most pressing social, civic, and ethical problems, to our children, to our schools, to our teachers, and to our cities, just to name the ones I am personally in touch with most frequently. . . . [A]t a deeper level, I have this growing conviction that what’s also needed is not just more programs, but a larger purpose, a larger sense of mission, a larger clarity in the direction of the nation’s life as we move toward century twenty-one. (qtd. in Ward 227–28)

As Ward (2005) clarifies, Boyer’s “scholarship of engagement” was not to take the place of traditional research, but instead offer faculty another, different perspective of scholarly work. She argues that “engagement provided a vision, a way to think about the totality of faculty work in ways that connect it with the greater public good” (227).

As faculty became more engaged, one question that gradually surfaced was how to integrate and value their work at the department level. The “Engaged Department Toolkit” published in 2003 by Campus Compact provided an answer. As envisioned by its authors, its purpose was “to help the department develop strategies for including community-based work in its teaching and scholarship, making community-based experiences a standard expectation for majors, and encouraging civic engagement and progressive change at the department level” (Battistoni

et al. 2003). However, for the toolkit to become a valuable resource for building the engaged department, the authors argue, faculty must be willing to share their work and departments must promote collaboration.

Interestingly, already in 1996, as Bringle, Games, and Malloy (1999) inform in their preface to *Colleges and Universities as Citizen*, a few institutions of higher education had been invited by Indiana Campus Compact to explore institutional reform along Boyer's idea of the engaged campus. Thus, this movement at the institutional level actually preceded the engaged department initiative. And, with the recent introduction of the Carnegie Foundation's community engagement classification, Boyer's vision appears to have truly come full circle.

Boyer's scholarship of community engagement is reflected in the articles in this issue, although we note that only two of the fourteen essays specifically mention his work and vision for scholarship. We also found that twenty of the twenty-one authors and coauthors are affiliated with colleges or universities. This suggests that our K-12 colleagues who were among the 75% of survey respondents who supported the use of CE pedagogies in language teaching are not represented in this focus issue. For CE and the scholarship of community engagement to further grow, involvement of members from all institutional categories must be encouraged and supported.

Throughout this movement, there has been a philosophical discussion about whether SL is solely a pedagogy or also a way to advance the public good and effect social change. Benson, Harkavy, and Hartley (2005) argue that SL is much more than a pedagogy. Their definition of SL includes "collaborative, community-based, community action-oriented, reflective, real-world problem solving designed to develop the knowledge and related practice necessary for an optimally democratic society capable of continually advancing the public good" (190). They argue, therefore, that "the impact of service-learning on student learning should be one component, not the primary focus, of any evaluation of its utility" and that "we should evaluate service-learning by the extent to which it actually advances democracy in our classrooms, communities, and society" (190). They offer the following observation: "[I]ncreased acceptance of service-learning in the disciplines, while important, is not an indication that anything like serious, substantial, significant change in higher education is occurring," and go on to warn that: "If research on service-learning conceptualizes learning outcomes and acceptance by disciplines as *ends*, rather than as *means* to larger educational and societal ends, the service-learning movement will lose its way and result in the inevitable reduction of service-learning to just another technique, method, or field" (190; emphasis original).

Therefore, this issue on "The Scholarship of Community Engagement" explicitly intends to advance three ancillary goals: 1) inform and encourage partnership efforts from K-16, 2) advance engagement efforts with community partners, and 3) empower/encourage AATSP members at their respective schools and institutions to share their engagement efforts with their colleagues and thus become advocates for school- and institution-wide engagement.

Pickeral (2003) observed that "[p]artnerships between higher education and K-12 are part of the heritage of American education" (174). Following this tradition, AATSP members at colleges and universities have collaborated with education faculty to conduct and write about SL projects in teacher education, but in the majority of cases K-12 faculty do not become authors. Unfortunately, this is also reflected in this special issue. Likewise, there is a similar lack of representation of community partners. Community-engaged faculty generously acknowledge the role of community partners in their engagement efforts, but when it comes to joint authorship only very few examples exist, underscored by the lone coauthor of one article in this special issue.

For CE to be effective across institutional and community boundaries, practitioners must be more inclusive and collaborative, by sharing their scholarly efforts with their departmental and institutional colleagues. This will also further disciplinary efforts to become engaged. Language and culture learning as reflected in the AATSP is becoming an engaged discipline,

and the scholarship of community engagement marks a significant step towards connecting faculty work to the common good.

The scholarship of community engagement is thriving in the AATSP. Over the last twenty years, SL and/or community-engaged activities have become a growing presence in Spanish classes, as seen by the increasing number of presentations at conferences and articles published in *Hispania*. A cursory examination of the programs of the AATSP annual conferences shows that the number of presentations and workshops on topics related to CE has more than doubled in the last ten years—from two in 2001 to eleven in 2010. And, our recent survey showed that there is significant CE activity and interest within our ranks; 75% of the respondents (608/805) said that we should incorporate CE in our classes. As can be seen in Table 1, advanced language classes received the strongest endorsement (a 3.6 average rating on a scale of 1 to 4). Pedagogy courses, intermediate language classes, and linguistics classes came next (3.2), but even literature courses and beginning language classes received strong support (3.0).

Table 1. Community Engagement by Curricular Level

Teachers should incorporate community involvement as a valuable part of the student learning experience. To what extent do you agree or disagree with this statement in the course contexts listed below?						
Answer Options	Strongly Disagree	Disagree	Agree	Strongly Agree	Rating Average	Response Count
Beginning language	30	85	337	140	2.99	592
Intermediate language	22	40	298	239	3.26	599
Advanced language	23	14	172	394	3.55	603
Literature courses	29	97	254	189	3.06	569
Pedagogy courses	28	66	210	272	3.26	576
Linguistic courses	22	58	250	224	3.22	554
Other (please explain below)						47

However, when asked how frequently respondents involve students in CE efforts (Table 2), it seems that more work is needed because the rating averages indicating what we actually do are somewhat lower.

As seen in Table 2, of the types of CE actually employed, volunteerism was the highest (2.5), followed by SL (2.4), and community-based learning (2.1); internships and community-based research were last (1.9).

In other findings, short-term programs (10–15 weeks) were preferred over long-term programs (longer than one semester) (with respective rating averages of 2.7 versus 2.3), and US-based programs were more prominent than international ones (with rating averages of 2.4 and 2.0).

Table 2. Frequency of CE Involvement

How frequently do you involve your students in the following? Mark all that apply.						
Answer Options	Never	Seldom	Sometimes	Often	Rating Average	Response Count
Service-learning	169	121	206	105	2.41	601
Community-based learning	229	130	167	69	2.13	595
Community-based research	288	141	113	47	1.86	589
Internships	299	112	113	71	1.93	595
Volunteerism	149	122	195	129	2.51	595
Other (please explain below)						42

We also asked why AATSP members involve the community in their engagement efforts (Table 3). What encourages us immensely is that many more people reported that they utilize CE because it is a good way to teach (3.2) than because they receive financial incentives (1.6); we all know that funding is declining.

Table 3. Community Engagement Involvement (Reasons)

To what extent do you agree or disagree with the following reasons about involving your students in community engagement efforts?						
Answer Options	Strongly Disagree	Disagree	Agree	Strongly Agree	Rating Average	Response Count
I think this is a good way to teach	10	32	375	168	3.20	585
I receive encouragement from my Department	88	187	235	54	2.45	564
I receive financial rewards for incorporating service-learning	318	188	45	14	1.57	565
It allows me to promote community engagement within my professional organization	67	136	281	72	2.64	556
It helps me to pursue scholarly efforts in the area of community engagement	97	158	240	58	2.47	553
Other (please explain below)						29

Unfortunately, since there were no submissions, this volume does not have any articles that represent Portuguese, but we are aware of initiatives by the Romance Studies Department at Boston University to include community-based language learning workshops in their teacher training. This is coherent with the fact that New England is a hub for Portuguese-speaking populations from Brazil, Cape Verde, and Portugal. As an outcome of this effort, there will be an intermediate-level, community-based Portuguese course at Tufts University in spring 2013. Also, in 2005, *Hispania* published Jouët-Pastré and Braga's article "Community-based Learning: A Window into the Portuguese-speaking Communities of New England." While we did not get much data through the survey we conducted with regard to Portuguese, we have other information that some community-engaged learning in Portuguese is happening in that area of the country, and we hope that this volume will lead to more interest among members of the AATSP.

3. Articles

We open this collection of articles with Barreneche and Ramos-Flores's "Integrated or Isolated Experiences? Considering the Role of Service-Learning in the Spanish Language Curriculum." The authors review forty language programs in the United States, and offer a systematic overview of current practices and trends in SL integration. The article also discusses the "Engaged Campus" (a higher education reform initiative spearheaded by Campus Compact), and makes a good case for CE in response to and support of the MLA report. Barreneche and Ramos-Flores bring up important issues that surround the implementation of engaged pedagogy in individual language courses, and also elucidate the contexts and complexities related to attempts to institutionalize SL across the whole Spanish curriculum.

Still looking at the field broadly, Carney's article, "How Service-Learning in Spanish Speaks to the Crisis in the Humanities," attempts to show how SL could help address the "crisis" in the humanities. The humanities deal with fundamental questions about the human condition, so it is possible that the type of reflective practices involved in SL could speak to this purpose. The author refers to this crisis as related to the "corporatization" of education and to varying approaches for connecting pedagogy to society ("ivory tower" or not). The author discusses the debate between Fish and Boyer, and how SL can speak to both sides. It is an advantage as well as a challenge trying to teach the utilitarian aspects of languages while also connecting them to other more humanistic goals. This article also brings to the fore the discussion about the purposes of CE—as a "mere" pedagogy for advancing learning goals vs. also as an approach for promoting social change.

3.1 Diversity of CE

The next three articles reveal the diversity of CE as it is carried out in various contexts. The first example of the kind of diversity of engagement that we see is Lear and Sánchez's article "Sustained Engagement with a Single Community Partner," which addresses the need for business advisory services among entrepreneurs from a local Hispanic community. The authors used a clear research framework to analyze the stages of relationship development culminating in a sustained partnership, reflecting how transactional or transformational approaches affect the stakeholders. Coauthoring the article, the university professor and the community partner demonstrate not only the importance of the community organization's role in community service-learning (CSL) partnerships, but also the complexities associated with sustainability, time intensiveness, and appropriate partnership design. In this case, as in other articles in this section, CSL helps Spanish faculty and teachers establish connections to other disciplines, not only within a local university or college setting but through the development of AE (Acción Emprendedora, founded in Chile in 2003) programs across the continent.

"Social Networking, Microlending, and Translation in the Spanish Service-Learning Classroom" by Faszter-McMahon points out the advantages of web-based social networking and a unique matching of needs and course objectives for intermediate-high Spanish SL courses in a geographic area with limited opportunities to interact with Spanish speakers face to face. The non-profit organization, Kiva, provides small loans to micro-entrepreneurs in sixty-one countries (twelve of which are Spanish speaking); they need to translate short biographies of the people requesting the loans. Students in the United States provide translation services from home for the Spanish speakers abroad who need financing; they actually never have to leave their campus/town. Faszter-McMahon explains that this international SL model overcame the limitations of the geographical context, but she also acknowledges that there was no onsite collaboration, personal relationship development, or synchronic face-to-face access to the Spanish speakers. This made it impossible for the SL to be an interactive bidirectional process, in which learners can participate in the translation, for example, going back and forth as if meeting face to face with a client in a company office abroad. The author's contribution further showcases the role of virtual collaboration and might inspire teachers and students from different institutions to jointly provide translation services for Kiva. This would widen Darhower's notion of "communities of learners" and further advance his call for an expanded Communities standard.

"Linking Service-Learning Opportunities and Domestic Immersion Experiences in US Latino Communities: A Case Study of the 'En Nuestra Lengua' Project" by Tijunelis, Satterfield, and Benkí is a good example of using a community-building approach to provide the service of the university to members of nearby communities. A Spanish-language Saturday school for elementary school heritage learner children is hosted on the grounds of a university. Some of the students doing the SL, who are proficient heritage speakers themselves, serve as lead instructors and role models; other advanced L2 students serve as their assistants. A new kind of community emerged from the organization of parents, children, students, faculty, and facilitators in a program focused on language maintenance and development. The article shows that such a community cannot be simply created through an artificial partnership, but requires patience, as it emerges through the honest and authentic participation of all involved. This process was probably helped by people self-selecting to enroll their children in the school and their shared identity as Spanish speakers, but the coalescence of this emergent community overcame differences of generations, countries of origin, ethnicities, and social classes. That suggests that there are some broader experiences that can be transferred from this program to other community-building projects.

Jovanović and Filipović's article and Carracelas-Juncal's article discuss SL in relation to teacher education programs. Teacher education programs' involvement and partnership with the communities that they serve can increase students' success while tapping into a wealth of knowledge, resources to support schoolwork, and an understanding of context for their professional practice. By engaging and partnering with stakeholders in the connected social contexts, future teachers gain the ability to reflect critically on their own teaching. True partnerships build support for the professional development of teachers who will, in turn, advocate for the children and families in the surrounding communities. A very interesting example of teacher education in an international setting is Jovanović and Filipović's article, "Spanish Teacher Education Programs and Community Engagement." This is an intriguing case study in the complex sociopolitical situation of Serbia, a long way from our usual context of the US/Mexican border. It emphasizes the need to understand specific sociocultural processes, awareness of teachers' agency, and knowledge about relevant policies and their effects on complex contexts in order to implement viable language education programs. Carracelas-Juncal's article, "When Service-Learning Is Not a 'Border-crossing' Experience: Outcomes of a Graduate Spanish Online Course," addresses two distinct issues. The first is that an online SL graduate teacher education course can be developed in several different locations. The second is that the participation of native Spanish

speakers highlights SL for students who are actually part of the communities being served. The important issue of border crossing in SL or the lack thereof in the case of heritage learners is a subject that is further developed in the following article.

3.2 Heritage Speakers

Petrov's article, "A Pilot Study of Service-Learning in a Spanish Heritage Speaker Course: Community Engagement, Identity, and Language in the Chicago Area," provides a very needed reflection about how ethnicity and social class can change some program outcomes. The author closes the article with a discussion about the role that SL can have if targeted to students of Hispanic heritage. This is a case study of a Spanish course with a SL component for students who are heritage speakers. Most research has focused on white students who gained an awareness of their positionality in society through their SL practice. By focusing on the involvement of heritage speakers in their own Hispanic communities, Petrov shows how ethnicity and social class can bring about other outcomes of SL, as evident in the reflections written by diverse students (on race, ethnicity, socioeconomic status, etc.). She offers an important and thought-provoking reflection regarding the benefits of programs dedicated to the academic success of underrepresented minorities. Service-learning can connect the success of minority students with the wellbeing of their own community of origin, so their success is not just personal, but also communal in nature. As the author puts it, "it begs the question of educational success to what end?," which is perhaps at the core of why we engage with communities after all.

Tacelosky brings another crucial issue to the discussion about heritage speakers—transnational students (generally sons and daughters of returning migrants) who drop out of US schools and move to Mexico. They are not part of the world's elite of transnational students. This is a growing issue of worldwide magnitude as movements of people across borders in both directions intensify. This "migración de retorno" connects migration and education, where language is a central component. Community-based SL is a way to meet the linguistic needs of transnational students in Mexico. There is quite a complex array of stakeholders in this particular case: the faculty member from the United States who engages in an international SL experience, the transnational students themselves ("los retornados"), the Mexican university willing to implement community-engaged language learning or perhaps SL in a course to meet some of the transnational students' needs, and the community that is to benefit from the class's applied research work.

Tacelosky's article, "Community-based Service-Learning as a Way to Meet the Linguistic Needs of Transnational Students in Mexico," defies simple categorization as it exemplifies the complexity of the times in which we are living and the central role of language in the migration/education paradigms necessary to foster models for global citizenship. It provides a transition to two other articles that deal with transnational and international contexts, and the fluidity of national boundaries in the construction of this curricular experience.

The article by García, Pierce, and Zambrano, "Programas comunitarios de educación audiovisual como alternativa al aprendizaje-servicio en el extranjero," matches the needs of Ecuadorian and American youth through an experiential, community-rooted learning program of visual arts. In this community-based learning project, members of different global communities meet and work collaboratively, creating a new community, learning together as they complete a visual/documentary project. This type of collaboration project is an important model for global citizenry education and offers a viable alternative to traditional study abroad programs.

Hartfield-Méndez's article, "Community-based Learning, Internationalization of the Curriculum, and University Engagement with Latino Communities," discusses what can be done at the programmatic level. They developed a sequence of SL courses rather than isolated experiences. Also, they point out how other disciplines collaborate in the effort of internationalizing

curricula, with the goal of educating for global citizenship—or new cosmopolitanism—through experiential and service-learning with local Latino communities. This is significant not only because many institutions have not taken this step, but also because it shows that internationalizing the curriculum can take place in addition to—rather than in lieu of—an institution's engagement efforts.

3.3 Translation

“Translation as a Multilingual and Multicultural Mirror Framed by Service-Learning” by Bugel brings up the potential to serve community needs through translation services and illustrates the important link between translation theory—as it applies to its teaching—and SL. This practice places the students in interactions that provide the socioeconomic, cultural, and political constructs to better understand the choices for translating a specific text, as well as to grasp in depth the role of the translator in today's society.

3.4 Course Design Basics

Sánchez-López's article, “Service-Learning Course Design for Languages for Specific Purposes Programs,” addresses not only the growing need of programs for special purposes, but also offers guidelines for curriculum design and assessment. A three-way partnership in designing and creating the course is needed in order to appropriately connect the students' experiential learning and their areas of special or professional interest within a capstone SL course for language for specific purposes programs.

We end with Ebacher's article, “Taking Spanish into the Community: A Novice's Guide to Service-Learning.” It provides a detailed guide for incorporating SL into an upper-division Spanish translation course. The article is an honest and encouraging perspective on the importance of SL in Spanish (but it would also be beneficial for instructors of other languages). The author outlines the essential elements and considerations for designing a successful SL course for the neophytes among us.

4. Conclusion

The articles included in this Special Focus Issue on “The Scholarship of Community Engagement” speak to the breadth, integration, and depth of experiential learning among teachers of Spanish and Portuguese. They reflect the challenges faced by our students in national, transnational, and international contexts, and the spirited, creative, and successful responses and resourcefulness of their teachers.

The range of contributions has also allowed us to reflect on the authors' efforts in light of our CE membership survey. What we found was inspiring and uplifting, as well as surprising, and presented us with this opportunity not only to take stock of the scholarship of civic engagement in our field, but also to offer recommendations for moving ahead.

We firmly argue that the scholarship of community engagement should be an inclusive and collaborative effort, allowing its stakeholders to share their work in scholarly venues through articles and presentations. Disciplinary associations and their journals play an important role in impacting departments and institutions. Like the AATSP and *Hispania*, they can:

1. Encourage joint scholarly publications and presentations
2. Recognize CE projects that have built long-term partnerships
3. Highlight efforts by departments/institutions to support CE

The combination of our colleagues' efforts portrayed in this volume, together with our association's support in the area of civic engagement, make us optimistic for the years to come. We believe that with the enthusiasm shown in the AATSP membership survey for CE, we can in the next five years:

1. Create a CE web platform within the AATSP site to facilitate collaborative efforts among K–16 educators, as well as students and community members
2. Inform about CE at AATSP regional chapters
3. (Re-)create a CE award for K–16 that recognizes project efforts that are sustainable beyond the short-term
4. Promote SL work and scholarship through the CE SIG

With interest in CE so prevalent among our colleagues teaching in K–12 schools, these steps could allow them to take greater interest in AATSP efforts to promote collaboration among schools, colleges, and universities for the advancement of the common and disciplinary good. We expect that within five years we will read articles in *Hispania* by colleagues teaching Spanish and/or Portuguese throughout K–16, working in partnership with students and learners in our diverse institutions and communities. This will truly reflect CE as a mutually beneficial participatory effort for all stakeholders of learning—on and off campus. Like Paul Rogat Loeb (1999), author of *Soul of a Citizen*, we believe that those involved in their communities, “savor the journey of engagement and draw strength from its challenges. Taking the long view, they come to trust that the fruits of their efforts will ripple outward, in ways they can rarely anticipate” (9).

We have embarked on this journey laid out by Dewey, Freire, Boyer, and others, but we need more intentional and purposeful efforts to reach our goals. We hope that this Special Focus Issue on “The Scholarship of Community Engagement” will make a useful contribution to this endeavor.

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Integrated or Isolated Experiences? Considering the Role of Service-Learning in the Spanish Language Curriculum

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Abstract: The principal aim of this project is to examine whether academic service-learning deserves a more intentional place in foreign language programs, given its success on the individual course level. The focus will be on Spanish language programs, since they teach the most commonly learned foreign language in the United States and have proven to be on the vanguard of service-learning and language instruction. Following a careful evaluation of the theoretical frameworks of service-learning pedagogy on the whole and in the realm of language instruction, we will explore national trends in the implementation of service-learning on the curricular level of language programs. Finally, this paper will discuss the future of implementing service-learning in language program curricula by examining the conditions necessary for the successful institutionalization of service-learning in the Spanish curriculum as well as potential drawbacks and obstacles to this increased presence in the language curriculum.

Keywords: curriculum/currículo, faculty development/desarrollo profesional de profesores, pedagogy/pedagogía, service-learning/aprendizaje-servicio, Spanish/español

As the research in the field of service-learning and community-based learning has increased in both its legitimacy and scope across the higher education landscape, colleges and universities are exploring ways to institutionalize these practices and formalize the learning outcomes for their students. The number of service-learning courses and faculty members implementing this experiential pedagogy has proliferated nationwide, as have the academic journals and books dedicated to quantifying and qualifying the educational advancement achieved through service-learning. Institutions have also embraced the increased community engagement and citizenship education that service-learning pedagogy brings, establishing centers for community-based research as well as offices dedicated to enhancing community engagement across their campuses.

Over the past decade, foreign language programs have also joined the growing wave of service-learning in higher education, integrating this pedagogy in numerous courses to enhance their intercultural and linguistic learning objectives. Consequently, foreign language faculty across the nation have evolved from solely being practitioners of service-learning pedagogy to becoming respected researchers in the field who have validated the merits of this pedagogy and have documented best practices in community-based language instruction. The field of service-learning in language instruction would therefore seem to be moving in a direction of increased acceptance and implementation across the discipline. As a result of this shift, it is important for research in the field to define the role of this teaching approach in the broader language curriculum and to demonstrate the learning outcomes of community-based academic service-learning.

The principal aim of this project is to examine whether academic service-learning deserves a more intentional place in foreign language programs, given its success on the individual course level. The focus will be on Spanish language programs, since they teach the most commonly learned foreign language in the United States and have proven to be on the vanguard of service-learning and language instruction. Following a careful evaluation of the theoretical frameworks of service-learning pedagogy on the whole and in the realm of language instruction, we will explore national trends in the implementation of service-learning on the curricular level of language programs. Finally, this paper will discuss the future of implementing service-learning in language program curricula by examining the conditions necessary for the successful institutionalization of service-learning in the Spanish curriculum as well as potential drawbacks and obstacles to this increased presence.

1. Review of the Literature

1.1 Service-Learning Theory and Praxis

Service-learning pedagogy, which finds its roots in the theories of engaged learning developed by John Dewey (1942) and Paolo Freire (1970), is a method of integrating community outreach initiatives into academic courses, and differs from volunteerism in its intentional link to and reinforcement of the academic learning objectives of a particular course. Bringle and Hatcher (1995) define service-learning as follows:

We consider service-learning to be a course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. This is in contrast to co-curricular and extracurricular service, from which learning may occur, but for which there is no formal evaluation and documentation of academic learning. (112)

Eyler and Giles (1999) further distinguish the various levels of integration of the service and learning objectives, providing examples where the service outcomes are primary to the learning outcomes, and vice versa, as well as where the service and learning goals are separate from one another. For Eyler and Giles, in the ideal service-learning experience, both the service and learning goals are primary in the course, and are clearly linked to one another.¹

In addition to enhancing course-specific learning objectives, service-learning also serves as an effective vehicle for teaching students about citizenship and civic engagement, an increasingly prominent learning objective in higher education. Boyer (1987: 67–68) argues that higher education has the obligation to teach students a sense of responsibility to their community beyond their career goals and personal interests, and that colleges and universities have a duty to connect their vast resources with social issues to transform the campus into “staging grounds for action” for solving these problems (1996: 32). More recently, the 2007 report of the National Leadership Council for Liberal Education and America’s Promise, titled *College Learning for the New Global Century*, states that one of the four Essential Learning Outcomes for students is “Personal and Social Responsibility, including civic knowledge and engagement—local and global, intercultural knowledge and competence, ethical reasoning and action, and foundations and skills for lifelong learning (anchored through active involvement with diverse communities and real-world challenges)” (3). Service-learning can be a means to achieve these learning outcomes. In its definition of service-learning, the National Service-Learning Clearinghouse describes the civic engagement goals of this pedagogical approach as “a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities.” Finally, research has demonstrated the effectiveness of service-learning in achieving the goal of

educating for citizenship and community engagement. According to Astin, Vogelgesang, Ikeda, and Yee (2000), among the numerous outcomes for students in service-learning courses are a heightened sense of civic responsibility and an increased likelihood that he or she will pursue a career in a service field. Similarly, Eyler and Giles (1999: 157) note that, although few students demonstrate a radical change in perspective or life mission as a result of service-learning, many do experience a transformation of their worldview and are more likely to be able to identify the locus of social problems and find solutions in comparison to their peers who did not participate in service-learning. They further argue that service-learning experiences lead to engagement, connection, and active citizenship.

The increasing corpus of service-learning research has also revealed additional learning outcomes beyond civic awareness and engagement. Astin, Vogelgesang, Ikeda, and Yee (2000) claim that students participating in service-learning and community-engaged research demonstrate improvements in writing. Service-learning also results in an increased development of students' cognitive skills and academic motivation (Bringle, Phillips, and Hudson 2004) as well as improved academic performance in the classroom (Fredericksen 2000). Eyler and Giles (1999) note increased motivation to learn the course material because of its direct connection to the service-learning project, improved problem solving skills, and higher levels of complex thinking (75), in addition to the development of critical thinking skills through high-level service-learning experiences (101). However, Eyler and Giles caution that these gains can depend greatly upon the student's level of cognitive development.

1.2 Using Service-Learning in Language Instruction

Over the past decade, practitioners and researchers in the field of foreign language instruction have examined the effectiveness of service-learning as a tool for achieving the linguistic and cross-cultural goals of their language courses. Numerous studies on the integration of Spanish language instruction and service-learning can be found in the American Association for Higher Education (AAHE) publication *Construyendo Puentes (Building Bridges): Concepts and Models for Service-Learning in Spanish* (Hellebrandt and Varona 1999), the American Association of Teachers of Spanish and Portuguese (AATSP) Professional Development Series Handbook *Juntos: Community Partnerships in Spanish and Portuguese* (Hellebrandt, Arries, and Varona 2004), and, most recently, Wurr and Hellebrandt's *Learning the Language of Global Citizenship: Service-Learning in Applied Linguistics* (2007), which also includes research on English as a Second Language (ESL) instruction. Additionally, numerous articles on service-learning and language instruction have been published in peer-reviewed journals such as *Hispania*, *Foreign Language Annals*, and the *Michigan Journal of Community Service Learning*.

Research has shown that using the target language in a rich and meaningful way with native speakers in a service setting can increase student motivation for language study. Hale (1999: 9) posits that, in addition to developing students' critical thinking skills, service-learning pedagogy increases student motivation for language learning. Pellettieri's (2011) study at Santa Clara University suggests that "community-based learning integrated into a language skills program can help learners generate a greater willingness to communicate in Spanish outside of the classroom, an outcome that will support their language acquisition process" (296). Pak (2007: 44) examines the numerous motivational strategies for language learning that are found throughout a service-learning course, such as the students' need to improve their Spanish in order to provide service, direct contact with native speakers, and collaboration with classmates on service-learning projects, among others. This increased motivation may persist beyond the service-learning course. For example, Nelson and Scott (2008: 455) demonstrate that community-based service-learning increases student motivation to continue language study.

Service-learning pedagogy has also been shown to be effective in achieving the National Standards (1996) established by the American Council on the Teaching of Foreign Languages

(ACTFL), also known as the “five C’s” (Communication, Cultures, Connections, Comparisons, and Communities). Long (2003) links a community-based experiential course to the Cultures and Communities standards of the five C’s and found that the students who chose service activities to fulfill their out-of-class language contact hours were more reflective in their journal writing and demonstrated more cultural empathy than their peers who did not. Lear and Abbott (2008) use the framework of the five C’s to demonstrate that community service-learning can achieve these standards in ways that traditional language courses cannot. They also suggest that other disciplines look to service-learning as a vehicle for achieving their own national standards.

Along with facilitating the achievement of ACTFL’s National Standards for students, service-learning can also address new approaches to language instruction for a twenty-first-century education. A 2007 report published by the Modern Language Association (MLA) Ad Hoc Committee on Foreign Languages notes that, traditionally, there have been two approaches to teaching foreign languages: 1) instruct language learners to become as competent in the language as a native speaker or 2) teach language in relation to the culture, literature, and history of the language studied. This report suggests that language major programs adapt to the changed global landscape in a post-9/11 world by teaching beyond linguistic competence and focusing on translingual and transcultural competence.

In addition to conventional study abroad immersion experiences, service-learning projects in local Hispanic communities provide opportunities for students to engage with native speakers, reflect on and understand cultural differences, and relate to the largest linguistic minority group in the United States. Students without the resources or the ability to participate in a semester-long or summer immersion program can partake of this valuable language-learning experience in their own region or community and gain the translingual and transcultural experiences that the MLA report advocates. Varona (1999), Jorge (2006), and Plann (2002) all present examples of community-based learning that allows for intralingual exchange through engagement with local Spanish-speaking communities.

2. Methodology

In order to address the question of whether language programs should look to make service-learning an integral and intentional component of their major programs, the authors of this study examined the curricula of over forty colleges and universities across the country. The authors chose a representative sample of institutions based upon previous knowledge of their activity in service-learning and tried to include a cross-section of large public institutions, medium-sized private universities, and small private liberal arts colleges in different regions across the nation. While some programs demonstrate a high level of integration of service-learning in their Spanish programs, others list no service-learning course offerings, even though they are located in regions or states with large Spanish-speaking populations, such as Florida.² The findings of this study are based solely on information made publicly available via the institutions’ websites during the summer of 2010, and, as such, the authors recognize that curricula and course offerings constantly change and that the information listed below may no longer be accurate at the time of publication. Nonetheless, the models and programs discussed serve to inform our analysis of future directions for the integration of service-learning in foreign language curricula.

3. Results: Trends in Service-Learning Integration

The authors have classified the Spanish major programs examined in this study into the three categories listed below, followed by a summary of each.

1. Major programs where service-learning is a mandatory and integrated component of the major for all students.

2. Major programs offering a special major track with a significant community engagement component.
3. Major programs where service-learning courses are offered as an elective component of the major.

3.1 Mandatory and Integrated Service Components

At one extreme on the continuum of integration of service-learning in the Spanish major program stands East Tennessee State University (ETSU). For all majors in Spanish at ETSU, there is a requirement of one Applied Spanish course, with a choice of one of the following courses: Spanish 3123 (“Applied Spanish: Introduction to Translation”), Spanish 4127 (“Applied Spanish: Introduction to the Spanish-speaking Communities”), Spanish 4137 (“Applied Spanish: Translation and Community Outreach”), Spanish 4147 (“Applied Spanish: Interpretation and Community Outreach”), or Spanish 4957 (“Topics in Spanish: Migrant Experience”). According to the ETSU course catalog descriptions, all of these courses are either “community-based” or have a service-learning requirement integrated into them. In their 2008 article, Nelson and Scott (both from ETSU) describe the genesis and objectives of their department’s Applied Spanish: Community Studies minor program, which requires three community-based and/or service-learning courses from the list above. This minor program’s mission “was to promote meaningful and supportive relationships between the university and Hispanic communities in Northeast Tennessee and to prepare students to be bilingual and bicultural participants in an increasingly diverse world” (Nelson and Scott 2008: 449). According to their study, a majority of the students who took one or more of the Applied Spanish courses listed above “identified direct experience with the Hispanic community as the most important benefit of taking the Applied Spanish classes” (453). Whereas the Applied Spanish: Community Studies minor requires three courses from the list above, the traditional minor program, an alternative still offered to students who may not wish to be a part of the Applied Spanish: Community Studies program, requires only one of the courses listed above. In effect, through these curricular structures, any student with a major or minor in Spanish at ETSU will by default participate in at least one community-based or service-learning experience.

3.2 Optional Major Tracks with Imbedded Service-Learning Requirements

Another structure for making service and community engagement integral components of a major program is the special major track. The Department of Spanish and Portuguese at the University of California–Los Angeles (UCLA) offers a major in Spanish and Community and Culture. This major sequence makes up one of the three major tracks in Spanish at UCLA, including majors in Spanish and Spanish Linguistics. The Spanish and Community and Culture major, which began in 2007, requires two community-based learning courses from the following list: Chicana/o Studies 100SL (“Barrio Service-Learning”), Spanish M164SL (“Spanish/English Exchange”), Spanish M165SL (“Taking it to the Streets: Spanish in the Community”), Spanish M172 (“Latinos, Linguistics, and Literacy”), and Spanish 195 (“Community Internship”). The rest of the 15-course major is comprised of a combination of language, linguistics, culture, and literature courses, similar to the Spanish and Spanish Linguistics major tracks. According to Plann (2007): “The classes that form the core of the major put students in contact with the Latino community in a variety of ways. The service and community-based learning that takes place in these core courses occurs within a structured academic framework, which fosters analysis and critical thinking” (3). Plann further underscores the goals and objectives of this major program, stating that “it will also prepare students to succeed in a variety of fields and afford them an excellent foundation for life in the multicultural 21st century” (6).

Similar to ETSU in its mandatory service-learning course requirement for a major program, but not required for all Spanish majors, are Marquette University's Spanish for the Health Professions major and minor programs. One of the required courses for both the major and minor programs, Spanish 3715 ("Advanced Spanish for the Health Professions"), has a built-in service-learning requirement. A traditional major track (Spanish Language, Literature, and Culture) also exists at Marquette, in addition to a Spanish for the Business Professions track, neither of which has a service-learning component imbedded in any of the required courses. In effect, students majoring in Spanish at Marquette do not necessarily have to take a service-learning course unless they are part of the Spanish for Health Professions major or minor programs. In other words, the Marquette model offers students an option, in the same way as UCLA's special major track.

3.3 Service-Learning Courses as Electives in Major

A majority of college and university Spanish programs examined in this study offer courses with service-learning components that are not required for successful completion of the major. For the most part, service-learning remains an elective component of Spanish major programs. However, although it may seem obvious, it is important to note that courses with service-learning components "count" towards completion of major programs as elective credit in the major, underscoring the academic nature of these experiences. In other words, these service experiences were not considered co-curricular but rather curricular learning activities with academic value for the program. As we shall see, a number of patterns emerged in the types of courses that include service-learning, demonstrating the importance of closely linking course goals with service activities, as illustrated in the earlier literature discussion.

First of all, Spanish programs across the country offer service-learning, intermediate-level language courses, and advanced language courses with a focus on conversation and composition. For example, Rollins College offers Spanish 302 ("Spanish for Advanced Communication") with a service-learning partnership with Junior Achievement of Central Florida, in which students translate and teach the Junior Achievement curriculum in Spanish to ESOL students in local elementary schools (Barreneche 2011). Santa Clara University offers all of its intermediate Spanish language students the option to enhance their language learning by enrolling concurrently in Spanish 97, a community-based learning practicum with a placement at a community agency, coupled with written reflection on the service experience.

Secondly, service-learning is also found in content-focused seminars, such as courses on Hispanics in the United States and immigration issues. For example, the University of Minnesota offers Spanish 3401 ("Latino Immigration and Community Service"), which integrates service experiences with learning about the Latino community and the issues that the immigrant community faces. Students at Duke University can participate in a series of community-based learning activities integrated into topics courses, including Spanish 106a ("Health, Culture, and the Latino Community"), Spanish 106cs ("Issues of Education and Immigration"), and Spanish 106es ("Latino/a Voices in Duke, Durham, and Beyond").

In addition, Spanish programs that have access to university medical outreach programs and/or research hospitals have been able to partner with health services departments to offer Spanish for the medical profession courses with service-learning components. Some examples include the University of Notre Dame's ROSP 20460 ("Spanish for Medical Profession") course, Marquette's Spanish 3715 ("Advanced Spanish for the Health Professions"), and the University of North Carolina's Spanish 321 ("Spanish for Health Care").

Another innovative use of service-learning is in senior capstone/practicum courses. The College of William and Mary, for example, requires majors to complete a mentored field research project, which can be completed in a variety of ways, including through service-learning, study abroad, or an internship. Portland State University offers a senior capstone project with

a service-learning program linked to a Spanish/English dual immersion elementary school in the area. Similarly, the University of Georgia lists Spanish (LACS) 4090 ("Practicum in Service-Learning") among its course offerings.

4. Discussion: The Limits and Challenges of Service-Learning

Although the benefits of service-learning in higher education have been well documented in recent years and an increasing number of institutions across the nation have integrated academic service-learning into their curricula, there are certain limits that cast doubt on the feasibility of universalizing this pedagogy in the language curriculum. A single, optional service-learning course may not prove overly difficult or cumbersome to implement in a Spanish program. However, an expansion of the use of this teaching method throughout a curriculum requires a critical examination of its limitations. As such, the issues that this section will discuss include the changing demographic landscape of higher education, institutional obstacles, faculty development, the question of multiple service-learning experiences, and measuring language gains in the service-learning course.

4.1 Demographic Shifts

Recent studies show that minority groups will make up a majority of US citizens by 2042 and that minorities will comprise the majority of school-age students by 2020 (Roberts 2008). As the number of minorities entering higher education increases, so too does the number of students who are not the traditional 18–24 years of age. Although service-learning is an excellent way to educate students about other cultures and civic engagement, new questions arise as to what happens when the people entering colleges and universities come from the same communities that are being studied and tutored in the service project. In other words, can service-learning still be used to help students achieve multicultural awareness when multicultural students are the very pupils that institutions are teaching? Once in college, many minority students tend to shy away from courses with service-learning. For instance, according to Coles (1999), from Marquette University, students of color would avoid enrolling in a course with a service-learning component because they already had access to service-learning in their home environment, and they also felt that they were already well educated about the socioeconomic problems of the community. Students also were discouraged by the additional time commitment service-learning requires, given their need to focus on grades and make professional and scholastic connections that white students had already acquired (Coles 1999). Data from the National Center of Educational Statistics (Snyder, Tan, and Hoffman 2003) indicates that over 37% of college students are over the age of 25. As such, many students are entering college with other significant time commitments, such as children or a full-time job, and may not have time to participate in a time-consuming service-learning course.

With the profile of the average college student changing in terms of age and race, the effects on service-learning in Spanish courses are profound. Since 15% of higher education students in the United States report that they are Hispanic, the type of student that enters the college Spanish course is also changing (Fry 2010). No longer are professors only having monolingual students that are learning a second language, but rather students from varied backgrounds of Spanish exposure ranging from basic Spanish to highly proficient heritage speakers and fluent native speakers. For those students who are fluent in the language, will participating in a service-learning project with the Hispanic community actually help them make raw linguistic gains? Measuring the linguistic impacts of service-learning on native and heritage speakers remains a field that can benefit from additional research. Given these demographic shifts in higher education, service-learning becomes increasingly difficult to universalize. Service-learning courses need to be adapted in order to accommodate these non-traditional and non-white students that

are entering the courses. The potential to create a scenario where only a privileged few are being exposed to service-learning counters the ideals that service-learning advocates. In sum, making service-learning mandatory at all levels of the curriculum becomes increasingly difficult as it can create obstacles for many students.

4.2 Institutional Obstacles and Faculty Development

The institution plays a major role in promoting service-learning and ensuring the success of this pedagogical tool. A college or university needs to provide for an effective and successful service-learning experience for both the community partner and the participating students. Resources, such as money and staff, must be available in order to forge effective partnerships, which are of critical importance since a community voice and strong connections with the institution are vital for successful collaborations (Eyler and Giles 1999). An organized office of community engagement within the institution has the charge of coordinating multiple aspects of campus–community partnerships, including community partner development and allocation of monetary resources, and strengthens the validity of service-learning throughout the institution by visibly demonstrating that it is a respected tool within the mission of the college (Abes, Jackson, and Jones 2002: 16). Furthermore, these centralized offices can make connections between Spanish programs and departments across campus that have been longtime practitioners in community engagement and service-learning, such as anthropology, sociology, and teacher education, providing a mentoring component for Spanish faculty who are new to the field. Bringle and Hatcher (2000: 284) argue that these centralized offices can assist in the critical recruitment of second-generation, service-learning faculty through their technical and logistical support, in addition to providing monetary incentives and recognition. In sum, in order to expand the accessibility of service-learning, institutions need to address any lack of structural support and encourage faculty to develop service-learning experiences for their students.

Although institutional structures and lack of support can be impediments to the further development and institutionalization of service-learning, Furco (2002) insists that “faculty involvement, acceptance, and participation become more important as service-learning advances on a campus over time” (54). If Spanish programs are to look into expanding the range and number of service-learning courses, a number of faculty-specific considerations must be examined. They include faculty motivation and buy-in, mentorship and professional development, tenure and reward structures, and departmental support for service-learning research. According to an extensive survey and study of faculty motivation conducted by Abes, Jackson, and Jones (2002), there are several key motivators and deterrents to faculty participation in service-learning. The authors note that faculty were most encouraged to participate in service-learning by their students, and most motivated to use service-learning pedagogy by student learning outcomes, especially increased student understanding of course material (9). The same study concludes that the two strongest deterrents to continued use of service-learning regard time commitment and the coordination of logistical aspects surrounding the service project. Both of these issues point to the need for a supportive community outreach office at the institution to coordinate and facilitate logistics, transportation, and community partner development, as discussed earlier. The other important finding of this study is that faculty are less deterred from participation in service-learning by issues of tenure and promotion, and that “internal motivation rather than external rewards drives their use of service-learning” (11).

An important question, then, is how to develop faculty competency in service-learning pedagogy in order to create what Campus Compact calls an “engaged campus.”³ In other words, since junior faculty members tend not to be service-learning practitioners upon completion of their graduate studies, there is a great need for professional development in this arena.⁴ Fortunately, national organizations such as Campus Compact readily offer faculty development resources, including publications, sample syllabi, toolkits, and service-learning workshops and seminars.

Bringle and Hatcher (1995) provide a model for the implementation of a faculty development workshop in service-learning. A crucial bridge between service-learning practitioners and Spanish programs has also been built by the AATSP, at whose annual conference service-learning researchers and practitioners in the field consistently present their projects and findings. Furthermore, discipline-specific journals, such as *Hispania* and *Foreign Language Annals*, have regularly published articles in service-learning research, which can provide new practitioners with models for implementing service-learning in their own departments and programs. For departments and programs to encourage new lines of faculty development in service-learning, adequate reward and compensation structures must be in place. For example, administrators at the departmental and institutional level should make funds available for faculty inexperienced in service-learning to attend workshops and conferences in the field, in addition to their regular professional development funds. Another effective motivational tool would be service-learning course development grants or offering release time to develop service-learning partnerships, which Abes, Jackson, and Jones (2002: 11) point to as a way to address the deterrence of not having enough time to dedicate to service-learning initiatives.

With the proliferation of literature and research in service-learning pedagogy in respected disciplinary journals such as *Hispania* and *Foreign Language Annals*, the field of service-learning research has gained legitimacy in its own right in the context of Spanish programs. The next state of professional development, then, would be to move faculty from service-learning practitioners to researchers. Hellebrandt's (2006) study on service-learning research and its effects on faculty development suggests that, because of the relative newness of the field and general unfamiliarity about service-learning research, there is a need for a discussion of the scholarship of engagement before candidates who have published in the field are evaluated for tenure and/or promotion. His survey notes that Spanish faculty who have published in service-learning research have not necessarily advanced their case for tenure/promotion as a direct result of this research. Hellebrandt (2006) concludes: "While service-learning scholarship is important for advancing teaching, service-learning class projects, and departments' visibility of their service-learning efforts, it has yet to receive adequate attention and recognition from tenure-and-promotion committees" (924). This may be due to a perceived lack of academic rigor in the field of service-learning research because early studies tended to focus more on narratives on community-based and service-learning projects rather than on the linguistic gains experienced by students (Lear and Abbott 2008). However, one of the positive outcomes of this line of research has been increased individual faculty member motivation in promoting discussions on service-learning in the context of higher education (Hellebrandt 2006: 924). Furthermore, the promotion and dissemination of service-learning research in Spanish programs addresses another of the deterrents identified by Abes, Jackson, and Jones (2002), namely a lack of evidence in support of academic learning outcomes resulting from service-learning. In other words, a robust and respected corpus of scholarship demonstrating increased student learning would encourage Spanish faculty to support and participate in service-learning initiatives in their departments. Finally, Hellebrandt (2006: 924) suggests that institutional leadership is crucial because, if the institution on the whole does not recognize service-learning scholarship's validity, departments may be less likely to continue with engagement efforts.

4.3 Multiple Experiences and Developmental Frameworks

One of the difficulties of implementing service-learning in any curriculum is providing students with multiple service opportunities. Often, students' positive service experiences stop at the end of the semester, and they are unable to see the fruits of their labor because they do not return to continue working with the community partner. Eyler and Giles (1999) explain: "The principle of continuity was central to Dewey's thinking; learning is never finished but is a lifelong process of understanding" (183). Multiple and continuous experiences with

service-learning offer students a variety of benefits that one-time experiences cannot achieve. To that end, Eyler and Giles (1999: 125) argue that, although high-level service-learning contributes to the development of critical thinking skills, multiple experiences are necessary for students to develop more significant cognitive development. Therefore, Tulane University has instituted a campus-wide public service graduation requirement for all of its students that is developmental in its structure and comprised of two tiers. In the first tier, students must complete one service-learning course at the 100, 200, or 300 level before the end of his/her second year or fourth semester. During the junior or senior year, students must complete the second tier of service through a course at the 300 level or above.

The benefits of a sequential service-learning program can also translate to Spanish curricula. According to our research, while most colleges and universities only offer a handful of service-learning courses, even fewer offer sequential service-learning courses in Spanish, which could provide students with consistent exposure to the language, enriching their language-learning experience through even more sustained contact with native speakers outside of class. For example, given their university-wide, two-tiered service requirement, Tulane's Spanish program offers a variety of service-learning courses at both the first and second tier. For a Spanish major at Tulane, the assortment and number of Spanish service-learning courses offered allow for the possibility of having multiple service-learning experiences and increasing the student's cognitive development as a result, as Eyler and Giles (1999) suggest. Another example of sequential, repeated service-learning experiences can be found in DePaul University's Spanish program, which offers multiple community engagement opportunities through a year-long intermediate language course sequence: Spanish 124, 125, and 126. Their "Intercambio" program "integrates a social justice-based curriculum and critical reflection through popular education to raise awareness of social issues while providing students the opportunity to exchange their language and cultural values." DePaul students work with community members who are studying ESL, and are given the opportunity to participate in a meaningful language exchange throughout the entire academic year. The benefits to this approach include both stability with the community partnership and the increased cognitive development that results from multiple service-learning experiences.

The numerous obstacles to integrating and mandating these experiences broadly across the Spanish major curricula make the programs at DePaul and Tulane more exceptions than the norm. These obstacles include increased time commitments for both the student and the faculty member, a proliferation of service-learning courses to be offered and developed by the particular program or department, and a significant commitment of resources to assessment and quality control of the community agency placement, in addition to logistics and transportation issues. Finally, although the benefits of a sequential service-learning experience have been demonstrated by the research discussed earlier, quantifying the linguistic gains achieved through these sequential experiences is an area that would benefit from additional research.

4.4 Measuring Gains in Language Acquisition

Although measuring the positive linguistic outcomes from service-learning can be problematic, there has been plenty of documentation of an increase in the level of confidence that students gain in speaking the language as a result of these experiences (Hellebrandt and Varona 1999; Hellebrandt, Arries, and Varona 2004; Wurr and Hellebrandt 2007). Surveys indicate that students who participate in a service-learning experience tend to want to continue language study and they feel more confident because of perceived gains in their Spanish abilities (Hale 1999). On the other hand, a student's confidence is not the only measure of language acquisition, as raw language gains should also be assessed. According to Lear and Abbott (2008), most of the current literature on service-learning in language instruction deals with "how-to's" and not enough has been done to measure the student language improvements resulting from

service-learning instruction. Butin (2006) notes that quantifying service-learning's effectiveness generally in terms of the gains in knowledge demonstrated by students is complicated by the numerous variables in any service-learning course. These variables limit the ability to pinpoint if these gains are a direct result of the service-learning component of the course. Similarly, in language instruction, it becomes nearly impossible to determine whether or not a student is making specific linguistic gains due to the service-learning experience or as a result of the other elements of the course, such as classroom instruction and assignments. For example, a student's past experience with first, second, and perhaps third language instruction, his or her family context, the effectiveness of the course materials, frequent contact with native speakers outside of class, and the student's motivational levels, among many other factors, can all contribute to a particular language learner's progress, independent of the service-learning experience. Without hard data pointing to a direct correlation between linguistic gains and service-learning courses, programs and departments will be hard pressed to justify an expansion of service-learning across the curriculum, especially in these times of shrinking budgets and limited resources in higher education. However, as Pellettieri (2011) notes, the ability of service-learning to motivate students to interact with native speakers of Spanish should not be overlooked nor undervalued.

5. Conclusion

This study recognizes the diversity of institutional and departmental structures, cultures, and objectives. As such, there can be no one-size-fits-all approach to the implementation of service-learning in Spanish language programs. Furthermore, colleges and universities nationwide are at different places along the continuum of service-learning program development at their campuses. In other words, it would be impractical for a university that is in the nascent stages of service-learning institutionalization to expect its Spanish program to immediately mandate this pedagogy for its students.

Given the enhancements to learning that service-learning pedagogy offers, specifically in the context of language instruction, the research suggests that, at the very least, Spanish programs and departments should begin to examine the intentionality of their service-learning offerings. Service-learning pedagogy facilitates the acquisition of the cross-cultural and intralingual skills that the MLA report (2007) suggests twenty-first-century students need. Additionally, this experiential teaching approach allows language programs to participate in the community engagement and applied learning movements currently gaining ground in higher education. Furthermore, with intentional and well-crafted service-learning experiences, Spanish programs can bridge the divide between "town and gown" and provide valuable services to the local Hispanic communities in our nation.

There are some major caveats, however, to increasing the size and scope of curricular offerings in service-learning. If an institution meets the conditions necessary for promoting and sustaining quality service-learning programs (e.g., faculty reward systems, faculty development grants, close ties to institutional mission, administrative support, departmental support, scholarship-of-teaching resources and support, a strong and well-established office of community engagement, department faculty trained in service-learning pedagogy, etc.), only then should it consider expanding its service-learning programs to form an integral part of the major programs. Also, institutions must ensure that community partnerships are reciprocal in their benefit for both the students and the partner, and should follow a principle of "do no harm" to the community members. In service-learning, there is a risk of perpetuating paternalistic relationships between students of privilege and the local community. Campus centers for community engagement and institutional review boards are instrumental in ensuring that the relationships between community partners and academic programs are mutually beneficial and can structure ethical experiences for students that avoid harmful stereotyping and unintended harm to the community partner.⁵ If these conditions are not present on the institutional level,

then a given Spanish program is not ready for an expanded service-learning component in its curriculum and should wait until the situation is more favorable.

Another factor for consideration is the size and scope of a particular Spanish program. Large-scale programs with broad course offerings and sizeable instructional staffs have the capacity to offer differentiated major tracks, as the MLA report (2007) recommends, including a community-focused track, such as UCLA's, or an applied Spanish major, like Marquette's Spanish for Health Professions. In these types of settings, an expanded offering of service-learning courses is more feasible. On the other hand, in a small college or university setting, an increase in service-learning offerings can be problematic for several reasons. First of all, with a smaller faculty and fewer courses taught, departmental and program priorities tend to focus on the needs of the traditional language, literature, and culture curriculum. In other words, with fewer spaces available for experimental course offerings and fewer faculty trained in the pedagogy, expansion beyond perhaps one or two service-learning courses is less practical for smaller programs. Dependence on one or two faculty members who are experienced service-learning practitioners can be problematic with sabbaticals, staff turnover, or higher demand for courses in other areas. Additionally, smaller institutions tend not to have the resources dedicated to maintaining extensive community engagement initiatives, and without a major on-campus medical or clinical facility, they have fewer opportunities for service placements nearby, thus contributing to more logistical difficulties in the development of community partnerships. This is not to say that it is not possible for small colleges and universities to make more intentional service-learning initiatives, so long as a number of the other conditions for effective service-learning institutionalization listed above are met.

Although the fields of service-learning and language instruction have made great strides over the past decade, there is still room for continued expansion and growth, and the effects of today's initiatives will manifest themselves in tomorrow's students, faculty, and curriculum. For example, many institutions have yet to make service-learning a part of their course offerings, while others have not moved beyond offering only one course or co-curricular experience. The issue of service-learning teaching capacity can be addressed as more and more faculty and instructors begin to experiment with service-learning pedagogy as a result of recruitment, mentoring, and reward systems. With the right support and faculty development structures in place departmentally and institutionally, new service-learning practitioners will have the potential to become researchers in the field and contribute to a wider understanding of this pedagogy's advantages and drawbacks in the context of Spanish programs. Additionally, one of the long-term effects of increasing the presence of service-learning in undergraduate programs is that some of these undergraduate Spanish majors who participate in service-learning as students will become the future faculty who will implement their first-hand understanding of service-learning in their own courses.

As programs with embedded service-learning experiences and courses begin to produce graduates, it remains to be seen whether participants in these programs will demonstrate any noticeable difference in linguistic, cross-cultural, and critical thinking skills in comparison with their peers in traditional major programs. This is one of the fertile areas for future research in the field. It is possible that students will not exhibit these characteristics until later in their personal and academic development, perhaps even years after graduation. Nonetheless, Spanish programs throughout the United States are better positioned than other language programs to have students attain the skills and knowledge necessary to thrive in a global society through participation in service-learning projects with the nation's largest linguistic minority group.

NOTES

¹ A broader term used frequently to identify academic activities that engage students outside of the classroom is community-based learning. In contrast to service-learning, where students generally

are working to address a specific need identified by the community partner, community-based learning activities are not necessarily directly related to service. For the purposes of this article, we will be closely examining the narrower field of service-learning rather than community-based learning.

²The impact of international service-learning on language students is an area needing further study and research, but it is not included in the present study on service-learning in Spanish major and minor curricula. For a more in-depth discussion of international service-learning, see Bringle, Hatcher, and Jones (2011).

³According to their website: "Campus Compact is a national coalition of more than 1,100 college and university presidents—representing some 6 million students—who are committed to fulfilling the civic purposes of higher education. As the only national higher education association dedicated solely to campus-based civic engagement, Campus Compact promotes public and community service that develops students' citizenship skills, helps campuses forge effective community partnerships, and provides resources and training for faculty seeking to integrate civic and community-based learning into the curriculum."

⁴As the field of service-learning gains more legitimacy as an effective second-language teaching practice, graduate programs with an interest in preparing their students for the classroom may begin to introduce this technique in pedagogy-focused seminars. However, one must be realistic in looking at how graduate programs train students and for what types of academic positions. With the current emphasis on literary and cultural studies at the graduate level, service-learning and community-based learning pedagogy will most likely remain on the margins of the graduate studies curriculum.

⁵For more on the ethics of building sustainable and responsible campus–community partnerships, see Scheibel, Bowley, and Jones (2005).

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How Service-Learning in Spanish Speaks to the Crisis in the Humanities

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Abstract: Service-learning is a transformational pedagogy with timely application to the teaching and learning of foreign languages. In our current climate of assessment outcomes, language study and the humanities more generally tend to be devalued and rendered invisible by utilitarian models of evaluation. Incorporating service-learning courses and experiences into the foreign language classroom provides real-world immersion for students in their local linguistic and cultural communities, satisfies teachers' desires to connect teaching and research to local community issues, and allows departments to meet institutional and educational goals. Indeed, service-learning points us to new definitions of old concepts—such as the role of the professor and the mission of the university—and embodies the paradoxes we must embrace in the new century.

Keywords: assessment/evaluación, humanities/humanidades, liberal arts/artes liberales, service-learning/aprendizaje-servicio, transformational pedagogy/pedagogía transformacional

Declaring that the humanities are in crisis has become a hackneyed pastime in the academy, an unchallenged observation of the conditions we all recognize, conditions that privilege the business-minded and the economically practical while devaluing that which cannot be counted, bought, or assessed. Some despair nostalgically, lamenting the end of elite traditions and great books, while others embrace the opportunity to redefine them in light of postmodern, poststructuralist thinking, which questions epistemological and aesthetic truths and therefore demands that we revisit the role of education in new and potentially exciting ways.¹

The 2011 president of the Modern Language Association (MLA), Russell Berman, has urged language teachers to take seriously the call to defend language study in particular and the humanities in general (see Berman 2011). Both MLA and American Historical Association (AHA) presidents have argued that we need to reimagine how humanities doctorates work in the world. The identity crisis in the humanities has created difficult working conditions and looming cultural consequences, and it is incumbent on us to find ways to make language learning relevant and valued to the general public. This turn to practical consideration of our public image, coupled with a push to become public intellectuals who speak to a variety of audiences, is evident in Sidonie Smith's September 2011 Presidential Address in *PMLA*, where she recounts her experience as a lobbyist in Washington, DC for National Endowment of the Humanities funding. Indeed, the MLA overtly encourages members to become activists in a complex world that denies a vision of education as an insular, apolitical, or monastic endeavor. This move to a practical engagement with—instead of a detached distancing from—our surrounding communities breathes new life into the key terms that shape our profession. The liberal arts, a university education, disciplinary boundaries, truth, beauty, the role of the professor—together these form one constellation of concepts that inform and guide the work we do as humanities professors and as language educators.

Public scholarship is receiving a lot of attention as the MLA and the AHA try to maintain relevance in the twenty-first century. They are looking to make changes that welcome a new

version of the professor, one who is engaged with larger cultural issues and topics, and not simply cranking out specialized monographs and avoiding spending too much time on teaching for fear their scholarship will suffer. The role of the professor, civic and moral development in the academy, and the question of discipline—all of the concepts and values that undergird higher education—are creaking and shifting as we move into the twenty-first century, with an eye to living out the truths and knowledges we created and adopted in the postmodern/poststructuralist turn.

What exactly the liberal arts are and what we expect from a liberal arts education are always up for debate, especially in today's climate of corporate style financial cutbacks to higher education. Can we measure the liberal arts? Can we state them as a checklist of accomplishments? Many institutions now boast liberal arts statements; indeed, I served on the committee charged with crafting our college statement, which starts off with the following premise: "The liberal arts' basic and historic purpose is at once to teach us to think for ourselves, to act wisely and well in the world, to undertake occupations useful to ourselves and others" ("Core Values" 2007). The juxtaposition of the lofty with the practical, evident in the lexicon of wisdom and usefulness, captures the enigmatic center of the liberal arts. And, it is in this precarious but fertile space where we must work, live, and explain ourselves to the larger, humanities-phobic culture. Service-learning can help us do this.

One of the central tenets of service-learning is to foster citizenship and moral development while achieving academic excellence in the content area.² Debate continues about whether it is the place of the university professor to connect traditional classroom material to moral and civic development. The debate intensifies when we consider the political aspects of engaging in service-learning pedagogy. Two representatives of conflicting schools of thought are Stanley Fish (*Save the World on Your Own Time*) and Ernest L. Boyer (*Scholarship Reconsidered: Priorities of the Professoriate*). While Fish (2008) urges university professors to stick to their disciplinary expertise in the classroom, Boyer (1990) calls upon us to tear down the walls dividing the ivory tower from the surrounding communities that could benefit from the practical application of our collective academic knowledges. I tend to side with Boyer, as I do not see how these issues are separable from some artificial notion of "disciplinary content."³

Boyer (1990, 1996), champion of the scholarship of engagement, was a fervid supporter of both rigorous foreign language requirements and the incorporation of community service into higher education. Over his long career as an educational visionary, he lamented the university model of valuing research over teaching, and he challenged a rigid and crippling definition of scholarship. He identified four interlocking functions in the scholarship of engagement: discovery, integration, sharing knowledge, and application of knowledge. It is easy to link his vision with the central tenets of service-learning, and to see it as a defense of the humanities, since a discipline, as defined in his model, is clearly useful and beneficial to our surrounding communities.

If Boyer was primarily concerned with connecting the university to the community, Fish argues that universities need to defend their unique profile as academic institutions, resisting the call to justify ourselves to the non-academic spheres. In his two-part op-ed in the *New York Times* (2010a, 2010b), he urges humanities faculty and administrators to reject "the demand (always a loser) to economically justify the liberal arts." Fish asserts that the real problem is a lack of public funding, but the arguments should not be about money: "When it comes to justifying the humanities, the wrong questions are what benefits do you provide for society (I'm not denying there are some) and are you cost-effective." Fish concludes by urging us to defend the university for what it is and "not confusing it with a profit center." He contends that proponents of the humanities need to think in terms of the university as a whole, since the variety of disciplines and particular corners of a university feed and recharge one another. This vision, of course, would prevent a medical school from claiming superiority over a philosophy department in times of financial profiling.⁴

However, service-learning also speaks to Fish's side of the debate, as Butin (2008) points out in his review of Fish's book, which offers a very postmodern reconciling of opposite viewpoints and appropriation of dominant discourse. This "mastery of a craft" is, for Fish, what will save higher education because it will allow us as faculty to focus on our legitimate jobs of "academicizing" any and all issues, which leaves behind cultural transformation and partisan politics in favor of the search—in the classroom and in one's scholarship—for the always complex and contingent truth. Fish sees his perspective as antithetical to what is commonly thought of as the service-learning movement. I, however, see it as a perfect roadmap for "legitimizing" certain aspects of service-learning in higher education (Butin 2008: 66). Arguments about what a university education accomplishes or should accomplish and about what service-learning does and should do crack on the same fault lines: affective/cognitive and moral/academic. Fish (2008) says we should just stick to our expertise: we should be passionate about the way our particular discipline intellectualizes the world and contributes collaterally to the larger university spectrum, which he leaves as a mystified entity. In other words, our job as professors is to "academicize" the critical issues of diversity, justice, and civic virtues, not preach about them. But, can the academy remain removed from ethics and morality when all three of these issues pretend to deal in truths? Boyer (1990) says we need active and morally engaged democratic citizens. Either way, service-learning fits the bill, as it accomplishes skill mastery and the "academicizing" that Fish wants, yet satisfies the Boyer side of the equation by thrusting students into the messy work of democratic society. The various incarnations of the US university tell the story of balancing the desire to sustain a tradition of liberal education with the desire to equalize opportunity across categories of exclusion that include gender, race, and class. Service-learning helps us keep it in balance.

As a Spanish professor, I was initially attracted to the pedagogy of service-learning as a way to avoid creating artificial situations for the practice of grammar points or vocabulary words featured in each chapter of our textbook. No matter how clever the teacher might be at creating pretend situations for maximum language practice, I knew that such activities were no substitute for conversing with real people in real situations in the target language. Tacelosky (2008) argues as much when she asserts that in service-learning the content of the interaction is not "secondary to the grammatical structure being practiced" (877). For Tacelosky, when dialogue is understood in Buberian terms as a "turning towards the other," "it not only offers a real life interaction for language learners, but also has transformative potential" (877). For me, service-learning was a way to transform the way I taught, the way I thought about teaching, and the way I understood my role as professor and as intellectual, all unfolding along the lines drawn by Boyer.

Is it the professor's job to produce speakers of Spanish with proper accents and conjugational skills, or is it to show students the edges of the discipline, where it connects with the realities of everyday life, where the speakers of the language live and toil, and rise and fall on hierarchies of power and privilege?⁵ Giroux (1995) writes: "University intellectuals can play an important pedagogical role by redefining for their students the myriad political linkages that mutually inform the relationship between the university and the larger society" (249). His view of education challenges Fish's notion of disciplinary work and embraces the opportunities of service-learning pedagogy. Service-learning enables me to play both sides of the debate.

At Butler University, our Modern Languages, Literatures, and Cultures department has incorporated a permanent service-learning course as part of our Spanish program, one that allows our students to interact in meaningful and mutually beneficial ways with the local Latino population, which has experienced tremendous growth in the last decade in Indianapolis and, more generally, in the Midwest (Aponte and Siles 1994). The course is called "Service-Learning in Spanish," and is a third-year skills course, designed for students who have completed two years of language study or the equivalent, and are likely to major or minor in Spanish. Through

our decade-long partnership with Indianapolis City Public Schools, students enrolled in the course spend two hours a week working with Spanish-speaking Latino students (elementary through high school level) as tutors and mentors. College students are paired with individual, limited-English, Latino students in the tutor rooms of the public schools, which is a safe Spanish-speaking space where the college students can work closely with the public school students on a variety of school subjects. The tutor room director supervises and coordinates student-to-student assignments, sometimes based on a college major or an academic strength (e.g., a Spanish/biology major might be assigned to a small group of Biology I students). Apart from structured assignments, there is always time and space for casual conversation, allowing students to get to know one another. It is in these small and unscripted conversations that these two groups of students (university and high school) truly negotiate a web of linguistic, academic, social, and political factors. This service work is complemented by our weekly classroom meeting (90 minutes) in which the Butler students are encouraged to frame their community experience in meaningful ways through discussions, selected readings, and reflection journals, all of which provide the opportunity to practice communicative abilities in Spanish while deepening engagement with the topic of Latinos and education.

The course (Spanish 320: "Service-Learning in Spanish") requires students to write 500 words a week in Spanish: either a journal entry reflecting on the experience tutoring in the community or a comment paper engaging with the weekly reading. All of these writing assignments are graded using a correction key that empowers students by allowing them to revise their papers in a way that maximizes learning.⁶ By coding mistakes into general categories instead of providing the correction, students gain a heightened awareness of their own writing by identifying grammatical tics and common errors, which prepares them to achieve the next level of writing proficiency. We often share opportunities to review corrected papers on the screen in class and use the content of the papers to begin discussions.

While writing exercises and discussions are key elements in this course, the community component is also crucial. We have seen many changes in the Latino population and the public schools over the past decade and this has affected the way we interact with the community. For example, back in 2000, there were small "pockets" of Latino students turning up in the public schools, and often there were very limited resources for helping them navigate the linguistic barriers they faced. My primary contacts and supervisors in the community at that time were dedicated and over-worked tutor room directors and ESL (now ENL) teachers, and they were very grateful for our service and enthusiasm. My college students were able to assist during parent-teacher nights, serving as interpreters for Spanish-speaking parents, and also assisting in school activities, such as soccer, a sport that attracted many Latino families. These teachers became my partners in outlining the parameters of the service component of my university class and in educating our mutual students at both levels. Today in 2012, the public schools have consolidated their resources and established certain schools as hubs for Latino students, making them more streamlined and efficient. However, our contacts are no longer with those most directly involved in their education, but rather with a tutor room scheduling assistant. My students no longer walk in the school, sign-in, and report to the ENL teacher. Now, we all must undergo a criminal background check through the downtown police department, which often takes weeks to complete, before even entering the school as tutors. Another difference between the early years of the course and this past year is the attitude of the Latino students in the public schools. While early on they seemed very eager for tutors and became attached to my university students, this past year there were many Latino students who preferred to work on their own, either due to the abundance of community tutors and/or the stigma of "needing help." However, these new conditions have not changed the successful formula of the course, which renders positive benefits for all participants overall, if with new challenges.

In this hybrid course, we deal with issues that include politics, immigration policy, bilingual education, and official language legislation. These topics are politically charged and demand ethical and civic engagement. Casile (2011) argues that service-learning results in the mastery of academic content as well as the development of engaged citizens: “[Service-learning is] a viable mechanism for mastering course content through application and experience” (138). Indeed, for service-learning to work optimally, you must have a good grounding in traditional academic goals. The pairing of Spanish language courses and service-learning is a solid fit, as the connection between the community experience and the academic goals of the course is clear and direct. As Gibson, Hauf, Long, and Simpson (2011) demonstrate: “It is important for instructors to tightly link the service projects to the course material. Doing so provides students with the theoretical foundation necessary to make sense of their experiences and elevates the experience as central to their learning and not simply time spent outside the classroom” (294).

In Indianapolis, I found a convergence of key factors: 1) a need for tutors in the public ENL classes, 2) an institutional imperative for citizenship and community, and 3) a desire on my part to take teaching beyond the traditional classroom and into a changing landscape of new goals and opportunities. For me, it was the perfect situation in which to create the course. It also was a popular class that rendered overwhelmingly positive responses from my students, whose comments on the evaluations over the last decade echo the fundamental tenets of service-learning in particular and the hallmarks of transformational pedagogy in general.⁷

For many students, a salient benefit of the course was the clear improvement in their Spanish skills:

All in all, I feel my *español* improved greatly and my confidence in my skills rose. I am more and more eager to speak up and utilize what I have.

This course was a great experience for me. It allowed me to further develop my linguistic abilities in Spanish and to better educate myself on a major world issue.

In addition to sharpening Spanish skills, students report an increased awareness of social and political concerns, as well as a clearer idea of how their past has shaped their thinking. In these evaluations, we see students reflecting on their backgrounds in small, rural, and homogenous communities, something particularly important at a regional, Midwestern, private institution like Butler University:

Before this class, I had no experience with IPS (Indianapolis public schools) and little experience with ESL students since my high school in southern Indiana was not what I'd call diverse. The students that I met were amazing, bright, and for the most part, diligent. This class opened my eyes to the inequities these students face. Classroom discussions got me to really think about the nation I call home and the beliefs of those around me. I really enjoyed this course.

This class opened my eyes to the challenges of Latinos in the United States that I would have never thought about otherwise, particularly the topic of bilingual education.

I really liked this class it achieves a lot of things. 1. Helps the Spanish-speaking students w/o having IPS (Indianapolis public schools) pay for help, 2. Provides a wonderful opportunity for many Butler University students that are sheltered and raised in rural towns to see what public and urban society is like, 3. Better our Spanish skills in all aspects. I enjoyed this class a lot and encourage to have more sections available for students. There are zero disadvantages of taking this class.

In other student comments, we hear an appreciation for linking theory and practice, and an articulation of gains in critical thinking:

I really enjoyed this class. More than any other class, it actually allowed me to think in a more creative and critical manner.

Overall, this course was exceptional! I learned so much about Hispanic culture, American politics, Spanish language, and myself. There is really nothing that I would change. The combination of outside experience in IPS (Indianapolis public schools), readings, and writings perfectly complemented one another. I will miss this class.

This is my favorite class ever! One of the most useful things I learned is to look critically at the world around me and not accept that which I know is morally wrong. Other classes tell us that we should look critically at the world, but this one actually makes us. In tutoring the ESL students—I learned so much that I know I could not have learned any other way. I think you should really promote this class to majors and non-majors alike. Tell them that for all of the times they feel frustrated with their Spanish, there are twice as many where they will feel victorious and proud!

Never have I had a class at any point in my life that has affected me as much as this class has. I have learned what it means to be part of a community. I have also grown as a person.

Many students offer evidence that service-learning increases their civic engagement. They clearly express motivation to continue working in the community beyond the course requirement:

I truly enjoyed this class. I loved that it got me involved in the community. I've finally found volunteer work that I actually like!

I will continue to volunteer with the Latino students throughout the spring semester. This was the most valuable Spanish class I have ever taken! Between the contact with native speakers and a focus on serving others—what a great way to foster personal perspective!

This class has really opened my eyes to the experience of the Latino community. I will continue working in the community because of this class.

Service-learning teaches students that learning involves surprise and risk, that by focusing on goals beyond a grammar checklist or maintaining a 4.0 average, paradoxically, you will achieve and succeed more. They change what they “want” as students and learn about themselves as people, moving from disciplinary skill acquisition to moral, civic, and critical reflection. Service-learning pedagogy enhances the teaching of Spanish communicative skills while achieving other, larger goals of a liberal arts education. Students reach for more complex grammar constructions in the writing intensive and discussion-based course, where they are motivated to communicate authentic experiences.

Universities embrace service-learning for the promises it makes: to instill democratic principles, to foster global citizenship, and to connect the ivory tower of the university with real-world concerns. In a culture obsessed with practical results and models of value, where universities are required to document and assess outcomes in quantifiable ways, Spanish language teachers should embrace the pedagogy of service-learning as an effective way to meet these new demands while still preserving the dignity and spirit of a liberal arts education and providing excellent disciplinary instruction in Spanish. It is also a way to provide local immersion experiences for language students.

Not only do students benefit from service-learning by complicating their view of the world and the role of language in shaping social realities, but so do the institutions involved. For example, the numbers generated by our Spanish service-learning course are as follows: we have had 370 student participants since 2001, which translates to 8,880 hours of tutoring that Butler University students have provided to Indianapolis Public Schools. The whole model speaks directly to the imperative that we demonstrate the relevance of the humanities and language learning, while still meeting the data-driven demands of a tightly managed budget. Service-learning pedagogy allows us to make language and literature learning practical in ways that administrators and boards of trustees can appreciate; yet, it remains one of the most radical and transformational

pedagogies available to professors. Service-learning connects theory and practice, academics and the real world, and cognitive and affective modes of learning and thinking, all in ways that are both intangible and quantifiable.⁸

Combining service-learning with second language acquisition makes overall learning more effective. When students are learning a language, while immersed in the overlapping and messy constellation of orbits (e.g., moral, political, cultural) that shape and define human life, they are leaving behind the sterile environment of the text-based foreign language classroom and jumping into “real life” where native speakers are. Teaching service-learning in Spanish in the United States has attendant complications: where you will find a population of Spanish-speakers, you will likely become entangled with other aspects of the speakers’ identities. The students are not simply conversation partners but rather human agents navigating a specific set of circumstances that often include poverty, immigration issues, and educational barriers. Service-learning in Spanish prevents students from maintaining a merely utilitarian relationship to their language study. Whether as global tourists or sanitized Spanish-speakers who invite a business colleague for a beer, these students are learning about ways that language implicates speakers by inscribing them in political, racial, and class-based debates and divides (Carney 2004).

In his MLA “Agenda for the Future,” Berman (2011) calls for a universal bilingualism—the United States is far behind Europe in this regard—and points out that learning a second language enhances one’s skills in the first language. As language teachers, we know from experience that mastery of a second language improves one’s grasp of the first. Learning a foreign language is also widely believed to enhance cognitive growth in all areas, something many Spanish–English immersion schools are counting on. Berman laments a “tragic monolingualism” in the United States and calls for MLA members to actively work in their communities to promote the teaching of foreign language at all levels of the educational ladder, from kindergarten through university instruction. Since 9/11, there has been increased awareness in the United States of the urgency of learning about other cultures, but most of the efforts have focused on areas of less-studied languages like Arabic. Again, the argument is utilitarian and not one of improved critical thinking regardless of language, which Berman urges us to correct in the public discourse.

As part of our “Service-Learning in Spanish” course, I had the opportunity to work closely with the principal and teachers of a local, public, Spanish–English dual immersion magnet school, where my students and I helped promote and support the program in a community that had not readily embraced the value of bilingualism. Many parents, who were predominantly from an economically depressed area of the city, saw Spanish as a threat, and worried that their children would fall behind in English. Using research-based information about the cognitive benefits of bilingualism, and the assurance by researchers that learning a second language does not diminish capacity in the native one, we were able to convince some parents to keep their children in the school instead of moving them out of the magnet. We were also able to attract Latino families to a school that would provide their children with a supportive and Spanish-friendly environment. My participation in this school’s success enacts the goals of my disciplinary organization, satisfies my need to connect my scholarship with the local community, and reflects well on my institution. Academic and university leaders are increasingly committed to such partnerships, and the protean nature of service-learning allows it to be many things to many different people.

Service-learning is one way to reconcile the contradictions that define our current situation, one that crystallizes in the changing profile of academic leaders: “[C]ollege presidents are no longer moral philosophers but rather ‘mediators, managers and chief executives, rather than the moral philosophers of yore’” (Liu 2008: 35). At my institution, we had ten years with a president who held a PhD in Victorian literature and wrote his dissertation on Oscar Wilde. He was replaced this year with a new president with an MBA and an entrepreneurial spirit and vision. I am confident our new president will be impressed with the work my students are doing in the “Service-Learning in Spanish” course. It is my hope that colleagues in Spanish and other languages consider adopting a service-learning course to increase the rigor of their language

programs, enhance the profile of the humanities through meaningful community partnerships, and strengthen their sense of intellectual engagement both in and out of the classroom.

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NOTES

¹ Perloff (2004), in the chapter of her book titled “Crisis in the Humanities?: Reconfiguring Literary Study for the Twenty-first Century,” wrestles with the varied definitions that undergird the humanistic enterprise, noting that ideals, such as ‘truth’ and ‘beauty,’ are in flux.

² In the literature on service-learning, the terms ‘moral’ and ‘ethical’ often are used interchangeably, sometimes appearing as ‘moral/ethical.’ In this field, these terms generally reference a student’s development of citizenship in relation to laws and other social codes of conduct, including a personal code of what is right and wrong. I do not use the term to refer to any specific religious tradition.

³ Contrary to Boyer’s (1990) vision of scholarship, the choice of the professor or the student to engage in service-learning constitutes a risk. There is still no guarantee that institutions will properly reward service-learning endeavors, and anything labeled as pedagogical or public still suffers from second-class syndrome in the academy.

⁴ Economic crisis turns departments and colleges into standardized units forced to compete with each other, and, therefore, makes us all vulnerable to a normalizing effect that erodes the unique contours of individual disciplines. This is not to be confused with interdisciplinarity, which relies on clearly defined individual disciplines.

⁵ For further discussion on this question, see Villa (2002).

⁶ Examples of common abbreviations I use when marking a first-round of papers include “Vt” (*tiempo verbal*) and “con” (*concordancia*).

⁷ The comments are included in this essay as originally written by the students, including some punctuation and grammar irregularities, although some minor modifications were made for clarity.

⁸ Boyer (1990, 1996), pioneer in connecting the ivory tower to the community, suggested that the scholarship of teaching and learning is uniquely positioned to translate the chaotic and complex beauty of the humanities to chart-reading, financial-minded administrators (see also Jaschik 2011).

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Sustained Engagement with a Single Community Partner

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Abstract: As scholarly work has recently turned its attention to the role of the community partner in Community Service-Learning (CSL) relationships, empirical frameworks for describing and executing community partnerships have emerged. This article applies those frameworks to one such partnership, which is presented from the perspective of both the community partner and the faculty member. The article details the work of the community partner and faculty member (coauthors) to design and revise CSL projects for a total of seven teams of business Spanish students. These projects advanced the work of a community organization serving Hispanic microentrepreneurs in need of support to formalize and grow their businesses.

Keywords: community engagement/compromiso con la comunidad, community partner/aliado en la comunidad, community service-learning/aprendizaje-servicio en la comunidad, engagement/compromiso, partnership/colaboración, Spanish service-learning/aprendizaje-servicio en español

1. Introduction

The literature on Community Service-Learning (CSL) long neglected the “community,” seeming to assume that the benefits to those served were implied. Recently, scholars have turned more attention to the relative costs and benefits to community partners of working with university faculty and students. As the field has advanced, theoretical frameworks have emerged that describe the relationships that develop through the practice of CSL. Even as scholarly attention has turned its attention more toward the community, there remains a paucity of literature on the place of the community in Spanish CSL. Moreover, throughout the literature on CSL, partners are rarely included at the level of authorship. This article addresses both of those gaps.

Following a review of the relevant literature on community partners in CSL generally and in Spanish specifically, this article, coauthored by a faculty member and a community partner, will apply the available frameworks for describing partnerships to a sustained partnership between a university program and a community project that serves local Latinos in the same community.

2. Review of the Literature

2.1 The Role of Community in CSL

Throughout the literature on CSL, the benefit to the community served has largely been assumed, and, therefore, very little attention has been paid to the community partner perspective (Bringle and Hatcher 2002; Bushouse 2005; Clayton et al. 2010; Cruz and Giles 2000; Dorado and Giles 2004; Eyler et al. 2001; Ferrari and Worrall 2000; Jones 2003; Miron and

Moely 2006). In the last ten years, scholars have begun to acknowledge the lack of research on the community dimension of CSL (Cruz and Giles 2000) and to question the effects of CSL on the organizations serving as community partners (Worrall 2007). Acknowledging that the literature is “relatively bereft of information on the actual, rather than implied, service benefits to the community [. . . and that] the value of service to the community is more or less assumed,” Basinger and Bartholomew (2006: 15) undertook a study of the CSL relationship from the perspective of the community partner organizations. Among their findings, they found that engaging in CSL results in opportunity costs for organizations in the community. In short, spending time with students takes time away from something else.

2.2 Frameworks for the Study of CSL Relationships

More research has been possible thanks to the development of frameworks that provide a theoretical underpinning for the study of the community partner perspective. Much of the literature on CSL is framed around transactional relationships (e.g., students stuff envelopes in exchange for signatures on their time sheets so that both parties get quantifiable results) versus transformational relationships (i.e., both parties are changed by the experience of the partnership) (Enos and Morton 2003). Similar to the transactional versus transformational model is the three-step framing proposed by Dorado and Giles (2004): 1) tentative, in which relationships are new and nobody is experienced with CSL; 2) aligned, in which relationships make improvements that meet student and community needs; and 3) committed, in which relationships go beyond a single project or semester. Jacoby (2003b) cited the three-stage Campus Compact benchmarks (Torres 2000), in which partnerships evolve from the design phase to the building of collaborative relationships, and finally, to the stage of sustaining partnerships over time.

2.3 Outcomes for Community Partners

Research conducted using these frameworks has produced varied results. Tryon (2008) found that for organizations with limited resources and a lot to gain from high quality service-learning, short-term service-learning too often is an “unhelpful time sink” (16). Even in the best of cases, the academic calendar itself imposes challenges on CSL relationships with its ten-to-fifteen-week cycles and students’ restricted availability due to their busy schedules (Jones 2003; Lear and Abbott 2009; Tryon 2008; Worrall 2007). Tryon (2008) found that in addition to these inherent challenges, agencies reported frustration at investing time in training students and working with them only to find that some students just want to meet course requirements and check off the required hours, a scenario that results in a net loss in terms of administrative costs.

Perhaps partly due to constraints inherent in CSL, Bushouse (2005) found a preference among community partners for transactional relationships. Her findings indicated that community organizations have to look closely at opportunity costs: “[A]ll managers know, nothing is ever really free. Participating in service-learning requires, at a minimum, allocating staff resources” and they have to decide “whether it is going to yield more benefits than if the resources were allocated elsewhere” (32). Community partners need tangible benefits for their organizations to exceed costs and those benefits more often come from transactional activities than transformational relationships (39). Bushouse concluded that universities will have to find ways to decrease economic costs to community organizations if they want to build transformational relationships with community organizations.

Following Bushouse’s (2005) work, Worrall (2007) found that, while organizations had to avoid diverting “time away from core, funded activities” (6) in order to participate in CSL, they valued the student work as an untapped resource and over time came to see themselves as “educational partners” (14). This value, however, was consistently grounded in transactional

activities. The dominant relationships in the study fell between aligned and committed and illustrated more characteristics of cooperation than collaboration.

Results were more positive in studies that only examined transformative relationships. Sandy and Holland (2006) found that partners want more conversations and interactions with campus parties, both on campus—through class visits, orientation sessions, and co-teaching—and at the agency—through site visits and volunteering on the part of faculty, as well some way other than total hours served to evaluate students' service. Miron and Moely (2006) found that "those participants with a voice in program planning and implementation perceived benefits from the service-learning experience" and that those "who perceived positive interpersonal relations between agency members and students also perceived benefits from the program" (34). This supports the assertion inherent in all the partnership frameworks that prolonged engagement allows for campus and community members to get to know each other well enough for the experience of CSL to improve over time for all parties (Jones 2003; Miron and Moely 2006).

All the research points clearly to one conclusion: following best practices is essential to successful CSL. According to Jones (2003), "meaningful and effective reciprocal partnerships" are "characterized by frequent communication, . . . a method for revisiting the essential goals, . . . and a structure that is flexible and resilient" (152, 154). Holland and Gelmon (2003) detail the characteristics of sustainable partnerships: mutually agreed-upon goals, success and outcomes measured in both community and university terms, an agenda that is controlled largely by the community, "effective use and enhancement of community capacity are based on clear identification of community resources and strengths" (198), an educational component with clear consequences for both the community and the educational institution, and an ongoing commitment to evaluation on the part of all partners.

2.4 Spanish CSL and Community Partnerships

Some evidence of best practices exists in the literature on Spanish CSL, but as with the existing literature across CSL, the majority is written exclusively from the university perspective (Jones 2003), even when community is the subject of study. There are only four articles dedicated to partnerships in Spanish CSL (Darias et al. 1999; d'Arlach, Sánchez, and Feurer 2009; Jorge 2003; Lear and Abbott 2009), and in the cases where community is the focus of Spanish CSL (Jorge 2003) or community partners coauthor articles (Darias et al. 1999), the partnerships are directly with community members, not with agencies or organizations. To our knowledge, this current article is the first on Spanish CSL to represent the voice of both the university and the community partner organization.

At the time Darias et al. (1999) published an article authored by two community members, two students, and two faculty members about a coconstructed course, the theoretical framework for partnerships used here did not yet exist. The inclusion of community partners in the authoring of an article has not been returned to until now, perhaps because "it may be difficult for a faculty member whose experience has been as a solitary researcher to accept nonacademic community members as full research partners" (Jacoby 2003a). D'Arlach, Sánchez, and Feurer (2009) assert that successful partnerships emerge only when the community partners are empowered as experts with knowledge to impart rather than assuming "the community has a deficit that the resources or expertise of the university can help alleviate" (13). Such a shift can prove threatening to the university status quo where faculty are accustomed to retaining power in academic relationships and campus-community political dynamics have gone unchanged for decades or even centuries (Jorge 2010).

Jorge's (2003) early piece describing the long-term, sustainable relationship, which was built directly with community members, detailed outcomes of an unmediated partnership. This is often the case throughout the CSL literature—community is considered the constituents of agencies and organizations, rather than the representatives of those organizations (Schmidt

and Robby 2002). Lear and Abbott (2009) examined the role of organization mediators as community partners, but like d'Arlach, Sánchez, and Feurer (2009), they noted reluctance on the part of community agencies to provide honest assessment. Partly, this may be due to the fact that relationship building is often not a priority in Spanish CSL when community partners have an urgent need for help with the Spanish language and Hispanic cultures. This sense of urgency may cause community agencies to expect too much of students while also preventing them from reporting problems lest they compromise the useful help they are getting. Lear and Abbott (2009) noted the importance of agencies promoting the student role in order to build credibility among their constituents, but it could be argued that this is not possible without the relationship building that must occur for successful CSL.

3. Structure of the Article

This current article will follow Campus Compact's three-stage benchmarks (Torres 2000) with reference to transactional and transformational (as well as tentative, aligned, and committed) relationships.

3.1 Stage 1: Designing the Partnership

In the first stage, partners must come together to design their shared vision collaboratively, pooling the skills and resources of both the community and the campus. This process will yield clearly articulated values and concrete benefits for all participants. The need for the partnership described here was identified five years before the collaboration began. In 2006, the Kenan Institute at the University of North Carolina–Chapel Hill released the results of a study on the Economic Impact of Hispanics on the State of North Carolina (Kasarda and Johnson 2006). One of its primary conclusions included a need for business advisory services for Latino entrepreneurs in the state.

3.1.1 *Community Partner Perspective*

In the two years working with the Hispanic community in the area referred to as the Triangle, which is the geographical region in North Carolina covering Durham, Raleigh, and Chapel Hill, a large void was identified in the offering of coaching, training, and support services available to Hispanic microentrepreneurs (HMEs) that was linguistically and culturally relevant for them. Existing Hispanic-oriented organizations in the area were addressing other needs, such as advocacy and financial, family, medical, and legal support, but none was specifically focused on the issue of self-employment and business ownership among Hispanics.

A 2007 survey of business owners by the US Census Bureau found that almost 90% of the Hispanic-owned firms in the United States are self-employed individuals. They make on average \$32,000 in sales per year, 50% lower than non-Hispanic, non-employer firms and 3000% less than Hispanic-owned employer firms make. In North Carolina, there are over 21,000 Hispanic-owned businesses that follow these same trends. Furthermore, HMEs are typically in basic service industries like construction, landscaping, cleaning, and retail with low barriers of entry, many competitors, and no clear differentiation. As Kasarda and Johnson (2006) noted: "The potential for further Hispanic business development is immense. This potential will not be achieved, however, unless barriers are addressed (e.g., complex English language only legal and reporting documents, lack of credit histories and associated financing) that limit the start-up and growth of Hispanic businesses" (13). Many statewide resources focused on providing business development services are available, including community colleges, small business centers, Service Corps of Retired Executives (SCORE) groups, and regional chambers of commerce. However, these services are not offered with consistency and relevancy to the

Hispanic, small-business community. Consequently, Hispanic entrepreneurs that already lack the necessary business administration education also lack access to relevant educational services that improve their chances to succeed as business owners.

In addition to a clear market opportunity, the region has a very strong asset: large amounts of young, energetic, and committed students from three of the best universities in the country (University of North Carolina, Duke, and North Carolina State). This provides a large pipeline of potential volunteers for any service-oriented organization interested in scaling its program into a new community.

Acción Emprendedora USA (AE-USA) was started in this context. Its parent organization, Acción Emprendedora (founded in Chile in 2003) has at its core two main values: 1) providing practical and useful tools for microentrepreneurs to succeed and 2) offering skills-based volunteering opportunities for college students and young professionals interested in giving back to their communities.

This second component has been critical to AE-USA's success. Many non-profits use volunteers as a low cost alternative to current operational and resource challenges they face. For AE-USA, volunteers are central to its model and not an alternative. Volunteers are fully integrated into AE-USA's culture and are required to develop truly needed projects (transformational) and not lower impact operational tasks (transactional).

In the process of understanding the landscape of potential volunteers, the cofounder of AE-USA met the faculty member (both are the coauthors of this article) who was teaching a popular CSL class. One year passed and several meetings took place before we put together the plan to engage students as volunteers for AE-USA. During that year, it was evident to the community partner that this faculty member was truly interested in understanding the issues surrounding the local Hispanic community and determining what the best role for students studying Spanish and entrepreneurship could be. This commitment and honesty made it easier to develop the project together and eventually launch it successfully in the CSL class taught by the faculty member.

During the summer before the class began, we started planning the students' projects. The prebuilt trust between the two parties and the acknowledgment that the process would only be successful with equal commitment made this planning process a much richer and more successful one. The community partner knew what his organization needed in terms of volunteer work and he translated this into several projects. Then, the faculty member brought this proposal to reality by scaling them down to concrete, achievable tasks that could be done by students in the time frame of the class. It was clear that the knowledge and expertise of both the community partner, who understood his organizational needs, and the faculty member, who understood the capabilities and limitations of her students, were essential to creating a concrete and feasible proposal for the CSL class. Planning the students' projects required two one-hour, face-to-face meetings with each party—community partner and faculty member—working independently for one hour before and after each meeting.

3.1.2 Faculty Perspective

While the need for business advisory services for Hispanic entrepreneurs had been empirically identified in the 2006 Kenan Institute study, the campus community lacked the knowledge, experience, and expertise to meet the need (Kasarda and Johnson 2006). For example, a Latino student founded an organization that aimed to provide workshops for Latino business owners, but he graduated shortly after and left the area. At the same time, Darcy Lear, a faculty member and coauthor of this article, sought out community members with whom she could enter into CSL relationships in order to meet the identified need: representatives of the local Chamber of Commerce, the Executive Service Corps, SCORE, and a local non-profit dedicated to strengthening communities through entrepreneurship. Time and again, she met enthusiastic,

capable professionals who agreed that our community had an unmet need, but none had the linguistic or cultural expertise to serve Latinos.

During this time, students in two CSL courses, “Spanish and Entrepreneurship” and “Venture Creation in the Spanish-speaking World,” did not have placements with direct connections to their course content. Instead, they worked in schools and at local organizations with Latino clients, but none that were overtly entrepreneurial.

The “Spanish and Entrepreneurship” course is part of a first-year seminar program designed to introduce incoming students to the intellectual life of the university in a small-class setting. Because there cannot be any prerequisites for first-year seminars, the course is taught in English with opportunities to use Spanish in the community. Using the text *Enterprising Nonprofits: A Toolkit for Social Entrepreneurs* (Dees, Emerson, and Economy 2001), students study the basic theory of social entrepreneurship, touching on mission, opportunity orientation, resource gathering, accountability, risk management, and innovation. They are continually asked to compare and contrast theory and practice through work with a local community agency or organization. Throughout the course, students analyze the importance of language and cultures to both the theory and practice of entrepreneurship. Students demonstrate their understanding primarily through formal academic essays, real-world documents that are practical, value-creating products for the community partners and their own professional development, and in-class presentations.

“Venture Creation in the Spanish-speaking World” is a sixth-semester, Spanish-language course that can be taken by students in two different minor programs: Spanish for the Professions in the Department of Romance Languages or Entrepreneurship in the Department of Economics. Students study the theory of venture creation using the text *Crea tu propia empresa: Estrategias para su puesta en marcha y supervivencia* (Bermejo and de la Vega 2003). Through class discussions, essays, and presentations, they develop the ability to express, apply, and reflect on entrepreneurial concepts in Spanish. Finally, the students conduct real-world business planning exercises that result in deliverables to local community agencies in order to directly engage with issues that are of unique concern to Spanish-speaking communities. Throughout the semester, students work on concrete, practical projects for organizations in the community. Their final project consists of an abbreviated formal, academic business plan and the accompanying PowerPoint presentation that would ultimately be used in a business plan competition.

In fall 2010, a guest speaker for the “Spanish and Entrepreneurship” seminar was found through a local networking organization. After the class visit, Alejandro Sánchez, the guest speaker and coauthor of this article, mentioned the possibility of a new entrepreneurial organization that would provide training to local HMEs. The next semester, he returned to speak in the “Venture Creation in the Spanish-speaking World” course and mentioned the launch of AE-USA, which would include student volunteers as part of its mission. And thus, a partnership was born. The fact that it took this much time and effort to reach this initial stage of establishing a community–campus relationship is testament to the need for power sharing (Jorge 2010) and valuing of community partners as experts (d’Arlach, Sánchez and Feurer 2009). It is precisely AE-USA’s “professional expertise, extensive social and communication networks, and entrepreneurial skills” that “allowed [them] to assume key roles in the student learning experience” (Holland and Gelmon 2003: 198).

3.1.3 Stage 1: Conclusions

This community–campus relationship could not be considered tentative at stage 1 because the faculty member was long-experienced with CSL and the community organization had volunteerism integrated into its mission. At this first stage of the collaboration, the shared vision in this partnership consisted of meeting the identified need for business advisory services for HMEs in the state. The clearly articulated values were: 1) providing linguistically and culturally

appropriate services to HMEs in our community and 2) offering overtly entrepreneurial service-learning placements for students in two Spanish CSL courses at the university. The concrete benefits for the community partner were access to campus funds and networking as well as a pool of volunteers who marketed programs, recruited participants, helped teach workshops, designed curricula, and researched fundraising opportunities. The concrete benefits for Spanish CSL students included real-world experience and practical application of theoretical concepts studied in class, including Spanish-language skills. The concrete benefits for the university were a program that implemented and promoted campus-wide incentives designed to increase community engagement and infuse entrepreneurship across the curriculum.

3.2 Stage 2: Building Collaborative Relationships

In the second stage of Campus Compact's benchmarks (Torres 2000), the partnership shows evidence of interpersonal relationships built on trust and mutual respect. These relationships are characterized by equal voice, shared responsibility for risks and rewards, frequent and open communication, clear lines of accountability, and mutual interest. The partnerships are multidimensional, involving multiple sectors. They are clearly organized and led with dynamism that is characterized by energetic leadership and accountability.

The Campus Compact benchmarks (Torres 2000) acknowledge that relationships built on trust and mutual respect "take time to build and energy to maintain" and that they will "deepen with time and experience shared" (5). When the partnership described here commenced, the faculty member and community partner had met a total of three times. Throughout the first semester, they added five more face-to-face meetings and three class visits on the part of the community partner. In subsequent semesters, the time commitment was significantly reduced to one class visit and regular correspondence by e-mail, with students traveling to see the community partner on site at least one time each.

3.2.1 *Community Perspective*

Even though the guest speaker class visits made by the community partner prior to their formal collaboration were simple and straightforward commitments, the faculty member was very specific about expectations and logistical details. This showed the community partner seriousness and commitment on the faculty member's part. Every one of the meetings between the community partner and the faculty member, as well as the meetings between the community partner and the students, had three components: 1) objectives and outcomes of the meetings were clearly defined beforehand, 2) there was equal voice and responsibility from the two parties, and 3) there was always a very positive energy driving the collaboration.

An example that illustrates this point comes from a mid-semester class visit by the community partner. The faculty member had attended the community partner's fundraising breakfast presentation and suggested to the community partner that he make the same presentation to students, after which students would report their progress on projects and ask questions about how to redirect their efforts as appropriate. Before the class visit, the faculty member shared the goals of the meeting with the community partner and quickly updated him on the student projects so that objectives and expectations were clear.

During the class meeting, students asked questions openly about the advances of the organization, including some successes and failures. It was clear that an equal voice had been built, just by hearing the types of questions students asked. For example, students were curious to hear why few people attended the fundraising breakfast, and yet, the community partner stated that it had been a positive experience. Students realized that entrepreneurship is about trial and error and that mistakes sometimes teach even more than successes. At the same time, the community partner asked students questions about their projects and helped students realize

some of their failures, making sure they understood that those were learning opportunities. In addition, the openness of the conversation provided space for revising student projects and realigning some of them to create more value for both the community partner and the students. This process meant that in the second semester of the collaboration, students could start with successful projects immediately: one group started contacting HMEs in order to interview as many as possible in Spanish for the bilingual online profiles on AE-USA's website, another designed and recorded an online video in Spanish about attracting and keeping clients, and one student prepared a marketing plan including a bilingual electronic newsletter (through a grant, she was able to continue her work for AE-USA the following summer).

It is also important to note that developing relationships around transformational projects was initially time consuming for the community member and sometimes frustrating. Because the projects assigned to the students required some analysis and independent work, students in the first semester of the collaboration had many detailed questions that were often time consuming for the community partner to answer.

For example, one of the teams had to contact HMEs and interview them as part of their project to do business profiles for AE-USA's website. They received a database of contacts from the community partner and they were informed that cold calling was a challenging task because the response rate is always low, but no detailed directions were given as to how to handle the calls. After making a few calls, students realized most people were not willing to share information. Frustrated by the reality they had been told to expect, students asked the community partner what to do, how to call, and what to say to get a higher response rate. The community partner had to invest more time in answering questions, devising a simple questionnaire, and setting new expectations. Part of the work of the cold-calling project was learning about the challenges of these types of calls and earning people's trust over the phone. The only way to learn best practices and improve response rates is by repetition. The community partner and faculty member agreed that in future semesters, before asking students to start cold calling, the faculty member would explicitly teach students about the sales funnel, a process by which the number of initial contacts is far higher than the ultimate number of sales; for example, to get one paying customer, you may have to first contact more than one hundred and visit more than ten.

In many business relationships, miscommunication happens and sometimes expectations and reality do not match. For example, another team was in charge of helping teach some of the basic classes offered by AE-USA. They were fluent enough in Spanish and the class content was at the high school level. The expectation from the community partner was that these students would help with the advancement of the classes and some of them would continue helping after the semester concluded. It was important for the community partner to increase the return from the time invested in the volunteers. However, some of the students were not able to help with the classes at all due to logistical problems, such as transportation and schedule conflicts, and for those who did, it became a nice one-time experience, but not a long-term commitment. Again, this challenge shows the importance of defining projects well from the beginning and making sure they match the community partner's needs as well as the students' capabilities and resources. The ultimate success of the partnership relied not only upon the openness and collaborative nature of the interactions, but also the way these challenges were faced and addressed in real time, as well as the planning for future cohorts of student collaborators. Open communication, flexibility to changes in projects, and willingness from both parties to take and act upon feedback were essential to the success of the projects.

The second stage of the Campus Compact benchmarks should also reveal partnerships that are multidimensional and involve multiple sectors. This is true of the partnership described here. The community organization itself has developed a network of partners with whom it collaborates in several dimensions. It has close ties with its Chilean counterpart (both organizations share one cofounder) to develop brand identity in the United States, adapt already-existing curricula, and get strategic support; it has a formal agreement with a local agency providing

social services to Hispanics, which acts as a fiscal sponsor, refers potential clients, and provides shared space; it has developed a partnership with a local entrepreneurial incubator that provides space for Advisory Board meetings and important networking opportunities; it has grown the preexisting relationship that the Chilean organization has with a student exchange and volunteer program from another local university; and the members of the Advisory Board come from various governmental, non-profit, and private sector organizations within the community.

3.2.2 Faculty Perspective

With each meeting, the partnership increasingly reflected the characteristics of a collaborative relationship. In the second week of classes during the first semester of the collaboration, the two cofounders of the community organization came to class to introduce themselves and meet with the student teams. At the same time, the faculty and community partners wrote and received a \$2,100 campus grant to support the development of the community partner's website, which was a key tool for communication with all constituencies. At the second face-to-face meeting, the community partner and faculty member got to know each other more personally, talking about each other's career trajectories and aspirations.

From this point forward, the partnership showed an increase in the characteristics of stage 2 of the benchmarks: equal voice, shared responsibility, frequent communication, clear lines of accountability, and mutual interest. According to Dorado and Giles (2004), it is typical to advance to this stage rather quickly: "[S]ervice-learning partnerships are likely to either stagnate at the tentative path or advance rather quickly into a committed one; time spent in the aligned path is likely to be rather limited" (31). For example, in quick succession, the faculty member attended a symposium at another local university that featured the community partner and a fundraising breakfast held by the organization. Shortly after that, she was invited to join AE-USA's Advisory Board.

Two events on campus, perhaps, most clearly illustrated the maturity of this partnership. First, the community partner came for a mid-semester class visit and asked each group to present its progress and suggest how it would like to proceed for the rest of the semester. He ran the class like a pedagogical expert, providing enthusiastic, positive feedback to everything the students said, and also offering concrete, structured feedback and encouragement. For example, he might say "that is a great idea and we have tried it, but decided that for the time it is not the best path for us" or "we would love that, but my only concern is whether you have time to do that by semester's end" or "you can either teach a workshop series for our organization's clients or you can provide one-on-one training to one of our clients, but please decide today and let me know." At the end of that class period, the community partner spontaneously agreed to practice the elevator pitch that would be jointly presented by the faculty and community members the following week at an event hosted by the university's Institute for the Arts and Humanities, noting that it was always good to take advantage of an opportunity to practice in front of an audience. In addition, because of the importance of local universities to the community partner as large resource providers (i.e., volunteers, space, research, funding, etc.), this opportunity provided valuable exposure for AE-USA. The students seemed to appreciate this willingness to take on the role of presenters and many of them attended the event the following week. At that event, it became clear that the partnership had reached the level of commitment that would make it a long-term collaboration. Both parties shared a long list of mutual interests along with a willingness to take risks, practice spontaneously, and communicate openly.

Despite reaching the point of stage 2 alignment between the faculty member and the community partner, challenges remained. Students expected the faculty member to act as a *de facto* agency representative for AE-USA and were frustrated when the faculty member could not answer all of their questions or did not proactively provide details about AE-USA. At times, students at a crucial juncture in their community work would ask the faculty member

how to proceed. For example, they might ask, “if nobody answers our calls, what should we do?,” “what is the maximum dollar amount of grant funds AE-USA would want to apply for?,” or “what community should we target for our marketing campaign?” The faculty member had to refer students to the community partner. This contradicted students’ understanding of university faculty as possessing all the necessary answers.

Early in the first semester, students were particularly frustrated by ill-defined problems. They were first-semester college students accustomed to the kind of well-defined tasks that are common in an academic context (i.e., “parrot back to me what I already know,” “show me that you understand what I just explained”) and assumed that everything in the course would revolve around their learning. Early in the semester, students would have been more comfortable with transactional activities that allowed them to contribute in the community but did not require them to come up with concrete solutions to ill-defined problems. AE-USA needed volunteers precisely for transformational purposes, to discover solutions to real, compelling problems, such as how to better deliver existing curricula, how to design innovative curricula that would be successful with their client base, and how to best recruit participants in the local community. Students were stunned to find that the community partner and faculty member did not know all the answers and they felt overwhelmed by the responsibility of solving real-world problems. They were also triumphant when they successfully tapped the necessary resources to accomplish the tasks presented to them. This was readily apparent after one group successfully navigated the local bus schedule in order to attend one of AE-USA’s Spanish-language business training workshops. In the second semester of the collaboration, all students were in their third or fourth year of university study and were uniformly intermediate Spanish speakers. Armed with the lessons learned from the first semester, students were quickly deployed to engage in concrete tasks with the professor supervising mostly during class time and through course assignments. The community partner had to dedicate a few hours to editing the Spanish-language video script, and he attended two of the face-to-face interviews with HMEs, but otherwise he was able to limit the collaboration to e-mail correspondence.

Because there were twenty-four students working in a total of five teams during the first semester of the collaboration, there would sometimes be vital information that students lacked without even knowing it. For example, the fundraising team that was looking for grant opportunities for AE-USA throughout the semester did not realize until the last week of classes that AE-USA did not have 501c3 status, which meant that most of the grants they had identified were not a good fit. The students that were TA trainees spent half the semester thinking that AE-USA had its own dedicated space when, in reality, AE-USA was teaching its classes in a partner agency’s space. Some students also thought that the community partner was an undergraduate student and not an experienced professional with an Ivy League MBA.

Most of the problems presented here could have been mitigated if the faculty member had articulated to students the multidimensional nature of the community partner organization. While the faculty member had followed the important stage 2 guideline to partner with a multidimensional community organization, this experience shows that it is also vital to communicate that clearly to students, perhaps by addressing it explicitly in class.

3.2.3 Stage 2: Conclusions

Partnerships at stage 2 are clearly organized and led with dynamism that is characterized by energetic leadership and accountability. Of all the many real-world illustrations of the theoretical concepts students studied in class, perhaps none was more important than the leadership and resilience of the community partner after the fundraising breakfast that he characterized as a great networking opportunity despite disappointing earnings. Many students commented in their reflection essays that the community partner’s optimism, unwavering positive energy, and pragmatism in the face of disappointing earnings were excellent examples of an entrepreneur’s

willingness to take risks and to integrate disappointment into the broader entrepreneurial experience. Other examples of leadership were abundant throughout the first semester. When a pair of students committed to teaching a basic math workshop for the community organization, the community partner accompanied them for the first half of the first class and then let them teach the second class independently. Likewise, he drove a group of students frustrated by their attempts to contact one of the HMEs, whose products they wanted to buy for their campus fundraiser, to her place of business. And, for all three fundraisers, it was the faculty member who bought supplies and drove to pick up all the products for the sale. The entire collaboration has been characterized by energetic and accountable leaders who “understand their individual responsibilities and how these relate to the work as a whole” (Torres 2000: 5).

It is important, however, to highlight that the development of such relationships requires significant time and energy. When more hours have to be dedicated to coaching and guiding students through the implementation of transformational projects, time for both the community partner and the faculty member is divested from other valuable activities. In the case of this collaboration, the fact that volunteer development is rooted in the mission of the community organization helped mitigate the risk of investing more time and energy than expected in volunteer development in order to get valuable results. This experience has illustrated the importance of open communication in setting clear expectations from the beginning, defining the nature of the collaboration as well as the details of the projects, and acknowledging the time and energy required of all parties. As this partnership entered stage 3, the partners built sustainability into the collaboration by strategically planning for older, more advanced students of Spanish to work independently on narrowly focused projects, thus reducing the time investment for both the community partner and faculty member.

3.3 Stage 3: Sustaining Partnerships over Time

In the third and final stage of the partnership benchmarks, partners commit to continued collaboration, thus moving from an aligned to a committed partnership. The final stage is characterized by a collaborative relationship that is integrated into the missions and support systems of the partnering institutions and which is evaluated regularly with a focus on both methods and outcomes (Torres 2000: 5).

3.3.1 *Community Perspective*

In this case, the community partner’s published mission statement has always included the phrase, “[W]e seek to incorporate young professionals and university students in the fight against poverty by facilitating real and concrete public service through skills based volunteer opportunities” (Acción Emprendadora). In fact, one of the key strategic pillars of the volunteer development component has been to work closely with universities. Universities have proven to be a great resource, and, in addition, young students, although often more needy in terms of coaching and training, also tend to be more enthusiastic and energetic in learning new things and giving back than more seasoned professionals. Ultimately, the goal of the community organization, the faculty member, and the university program sponsoring CSL programs is to provide real-life experiences that can change students’ career aspirations. Thus, building long-term relationships that are beneficial for the three parties is essential.

3.3.2 *Faculty Perspective*

The Spanish CSL courses are part of a Spanish for the Professions minor program, which has as its tagline “building skills and engaging communities” and incorporates a one-credit service-learning course into its requirements. The syllabi for the courses with the additional

credit all include a description of CSL, students receive course grades for projects completed for the community partner, and structured reflection is an integral part of the CSL courses.

With the infrastructure in place to accommodate community partnerships within the minor program, it is easier to sustain partnerships over time because the program has a constant need for community placements for its students. Since its inception, the program has sought to promote the model of partnering through courses over many semesters rather than one-time partnerships with one particular faculty member and group of students for a single semester. Nevertheless, it requires effort to move a partnership to stage 3. In this instance, the faculty member and community partner met to plan for the subsequent semester's collaboration and to prepare this manuscript.

The community partner and faculty member quickly agreed that it would be more effective to have fewer students working on two important projects for AE-USA than to be accountable for an entire class working with the organization. The projects that carried over into a second semester included: preparing online profiles of HMEs as part of an online marketing plan and preparing video modules of curricular content for AE-USA. The structure of the project was planned around the business Spanish course, "Venture Creation in the Spanish-speaking World." This structure for the projects made the partnership more viable. The students had clear, concrete projects to work on that did not require constant attention from the community partner and faculty member. The service-learning model reverted to placements with various community partners, with small groups of students working on targeted projects. The supervision from community organizations was determined by the representative, often via biweekly e-mail correspondence, and the faculty member supervised student progress through the use of class assignments, in-class presentations, and course projects related to the deliverables of the community organizations.

Needless to say, the reflection that was required to collaborate on the writing of the present article provided countless insights that might never have surfaced or been shared otherwise. The fact that the first draft of this article was written just as the partnership was on the cusp of stages 2 and 3 forced both parties to be deliberate in the long-term planning of their collaboration, a process that has made both the projects for students and the partnership itself stronger.

3.3.3 Stage 3: Conclusion

In practical terms, the methods and outcomes of the present collaboration have been evaluated throughout the process. For example, when it was determined that one team of students that had dedicated all of its CSL time to passing out recruitment flyers for the business literacy workshops offered by the community partner had only attracted one attendee to the workshops, the community partner and the students took time to evaluate the situation. They agreed that the students should target their work to a slightly different geographic location and then repurpose their task. This meant that instead of recruiting participants for the community partner's workshops, they would instead design new flyers and use them to promote two events: a basic math class that some of their classmates were teaching and a campus fundraiser that the class conducted on behalf of the community partner. They also used grant money to buy a vinyl banner that was used at the campus fundraiser and then turned it over to the community partner for their continued use. Through methodical evaluation, these students were able to continue the same kind of work they had committed to at the beginning of the course, but repurpose it so that it was more productive.

In addition to the commitment to long-term collaboration with CSL students, the campus and community also decided to continue working together on fundraising, coauthoring, and copresenting. A second grant for \$2,500 from the Center for International Business Education and Research allowed one student to continue her marketing work with AE-USA during the summer and the community organization has also applied for a \$100,000 grant, an opportunity

that was discovered by the student fundraising team. The coauthors of this article presented on a panel at a professional conference in the spring of 2012, and, in that same semester, they submitted a \$50,000 proposal to the campus office that hosted the pitch session they presented together.

4. Conclusion

The partnership detailed here confirms the results of research on the community perspective in CSL. The experience with twenty-four, first-year students in a “Spanish and Entrepreneurship” seminar matched the three-stage benchmarks proposed by Campus Compact (Torres 2000). At the same time, the partnership clearly moved from “aligned” to “committed” during the course of the semester in part because of the problems encountered, supporting Dorado and Giles’s (2004) assertion that “the commitment of the partners to the relationship encourages them to solve and adjust to any initial problems” (33). Our experience also illustrated the downside of transformational research for community partners, namely the precious time and energy invested in dealing with inexperienced students who may not initially understand the nature of CSL. Specifically, students may not understand that CSL is about serving the community more than it is about serving their personal, professional, or academic goals. It must be acknowledged by all participants in CSL relationships that the model turns traditional academic programs, where student learning is paramount, on their heads precisely because in successful CSL partnerships, the priority becomes the CSL relationship (Jones 2003).

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Social Networking, Microlending, and Translation in the Spanish Service-Learning Classroom

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Abstract: This small-scale study analyzes the use of service-learning pedagogy via non-profit translation in the intermediate-level language classroom. Forty-three students at the intermediate-high level in three Spanish classes in Greensburg, Pennsylvania served as part of a translation team for the non-profit organization Kiva, which helps to fund microentrepreneurs throughout the Spanish-speaking world. This current study discusses theories of service-learning pedagogy, exploring how social networking and online collaborations can allow more students access to the benefits of service-learning, particularly those students studying in isolated regions with limited Spanish-speaking populations. This study also includes an analysis of student translations and student reflections and responses to the experience. Student work product demonstrates the promise of online collaborations for improving motivation as well as cultural and linguistic competence for students in regions with limited access to Spanish-speaking communities.

Keywords: computer-assisted language learning/aprendizaje de lenguas por ordenador, second-language learning/aprendizaje de segundas lenguas, service-learning/aprendizaje-servicio, social factors/aspectos sociales, Spanish for special purposes/español para fines específicos, technology/tecnología, translation/traducción

1. Introduction

Over the past three decades, numerous investigators have examined the benefits of service-learning for students across a range of age groups. While their studies have focused on a variety of disciplines, Spanish programs at the college level have proven particularly active in the burgeoning field (Abbott and Lear 2010; Barreneche 2011; Caldwell 2007; Grabois 2007: 164; Hellebrandt and Varona 1999; Nelson and Scott 2008; Pellettieri 2011; Weldon and Trautmann 2003; Zapata 2011). This high level of interest within Spanish departments seems logical considering that the Spanish-speaking population in the United States continues to grow dramatically, and many Spanish programs find themselves in regions where service to Spanish speakers is a natural extension of classroom language learning. As Zapata (2011) notes, service-learning has proven particularly effective for developing cultural competency in locations with a large immigrant population (87). This study, however, deals with a neglected segment of the service-learning field, namely those regions where target-language communities are not necessarily present locally.

This current study offers a global community perspective, proposing that service-learning can still be beneficial (indeed, is perhaps even more important) in communities that are somewhat isolated or that do not have strong target-language communities in the immediate vicinity. As a model for such an approach, the present analysis considers the use of online translations through the non-profit organization Kiva, which works to fund microentrepreneurs throughout the world. The project allows students to engage in an authentic and essential service, translating business descriptions for the working poor, which are then made available online for lenders throughout the world. Thus, what is riding on the results of quality and speedy translations is

real funding in the hands of real people in real time. While direct contact with target-language communities may be ideal, this study finds that service-learning through online collaborations can be linguistically effective and motivationally compelling for language learners.

Studies have demonstrated the benefits of service-learning for Spanish programs at the post-secondary level, with particularly strong findings for the positive impact of service-learning on student motivation and their willingness to communicate (Pak 2007; Pellettieri 2011). Pak (2007: 33) notes that service-learning helps language students move from instrumental learning orientations to more integrative motivations, meaning that it helps students shift from studying language for a grade or a better job to studying language in order to be able to connect and communicate with a target-language community. These motivations are arguably even more important to foster learning for students from isolated or less diverse cultural and linguistic regions. Yet, service-learning has traditionally been geared toward highly diverse local communities, perhaps because that is where service can be done most easily (Caldwell 2007). Indeed, the US government's popular pamphlet on service-learning (available in a Spanish bilingual edition online) seems to imply that service-learning can only take place at the very local level. The opening, unnumbered pages define service-learning as something that is "*conducted in*, and meets the needs of, a community" (US Environmental Protection Agency 2002: 2; emphasis mine). It is this emphasis on service-learning being "*conducted in*" a community that poses problems for those faculty and students teaching and learning modern languages (or any discipline for that matter) in places where the target community is not present. While geographic limitations often preclude service *in* the actual community, social networking and web 2.0 technologies can make it possible to collaborate and interact from a distance via an online community.

With the onset of the digital age and the increasing ease with which members of the world community can be engaged, the opportunity to motivate students through service-learning across large geographical divides has become a new and promising possibility. Crews (2002) notes in the *Higher Education Service-Learning Sourcebook* that more institutions of higher education are recognizing the value of international service-learning because "adding global literacy and citizenship, multicultural education and experience, and international community-building to the mix of benefits in service-learning's already impressive portfolio is hard to resist" (26). However, as Crews notes, this usually means "sending students off to do study abroad or international internships—with service-learning or service components as part of the package" (26). Several research studies have been published about international service-learning or the use of the internet and technology for service-learning, but most of these either focus exclusively on study-abroad programs (for international service-learning), or they tend to focus on service to local agencies through website modification and design (Blosser 2007; Canada 2001; Eberly 1997; Strother and Díaz-Greenberg 2007). Science projects that involve data streams from across the global spectrum are a notable exception to the traditional community service model, but these projects typically culminate in service-related work at home (Bracey 1998).

Bringle and Hatcher (1996) provide one of the most commonly cited definitions of service-learning, and while it mentions "community needs," it does not define how narrowly "community" must be interpreted, and thus, leaves a window open for language classrooms that are looking towards a more global community environment:

We view service-learning as a credit-bearing educational experience in which students participate *in an organized service activity that meets identified community needs* and reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. (222; emphasis mine)

Bringle and Hatcher's (1996) definition is particularly helpful for this study because it does not specify civic responsibility at the local, regional, or even national level (where it is usually presumed to reside), but rather, it allows for a larger community space that might involve

local organizations or might also jump across geographical boundaries to encompass the global community.

In his article “Does Service-Learning Have a Future?,” Zlotkowski (1995) argued that service-learning would only have a strong future if practitioners developed creative methods for communicating how existing models can be adapted by a broader range of faculty and communities in order to involve more constituencies in the benefits of service-learning. While new models have been developed, these have tended to remain focused on the local community, albeit with a stronger emphasis on the perspective of community members and agencies, as well as on the potential of service-learning to provide connections and opportunities for at-risk students who participate in the service-learning programs (Calderón 2007; Hellebrandt and Varona 1999). Even in research geared towards global citizenship, the emphasis is often placed on service-learning projects that assist diverse, immigrant, or multilingual learners in adjusting to their local school and community environments (Barreneche 2011; Wurr and Hellebrandt 2007).

Little research has been done on rural and/or global service-learning, such as projects for modern language students from regions that do not have large target-language populations. I advocate the possibility of global service-learning through online communities for students from less diverse regions and focus on the use of translation in service-learning, which is another area with limited research, likely in part because translation does not require two aspects central to most service-learning models: onsite collaboration and personal relationship building (Lizardi-Rivera 1999). This current study explores how universities in rural or less diverse areas might capitalize on the benefits of service-learning while connecting with and helping members of the global target-language community. In this way, students benefit, but so do global non-profit agencies as well as a much larger pool of people in need throughout the world.

2. The Study and Research Methods

The context for this study included social networking and translation projects incorporated into the syllabi of three intermediate-high Spanish courses. The same professor taught all courses at a private, four-year university in western Pennsylvania. The classes were offered in different semesters over a three-year period and were grounded in a communicative language teaching methodology. All classes focused on advanced grammatical and conversational development, and, while all counted toward the university’s language requirement, two were mandatory for Spanish majors and minors. The three groups, composed of 43 students (in classes of 19, 12, and 12 students respectively), included a selection of Spanish majors and minors and some students in other fields seeking to meet university language requirements. Twenty-seven of the students were women and 16 men and comprised the following classifications: 10 first-year students, 21 sophomores, 8 juniors, and 4 seniors. The service-learning component of each course was a requirement. Students were first introduced to the partner organization, Kiva, and were given opportunities to become acquainted with microentrepreneurs in Latin America via Kiva’s unique approach to social networking. Subsequently, all students practiced with sample translations before participating in actual online translation sessions.

Kiva, a non-profit organization founded in 2005, provides small loans to microentrepreneurs throughout the developing world. Microlending organizations like Kiva began to gain attention in 2006 when Muhammad Yunus won the 2006 Nobel Peace Prize for his development of Grameen Bank, a pioneer microlender. Kiva was inspired by Yunus’s Nobel prize-winning work, and its mission is “to connect people through lending for the sake of alleviating poverty” (Kiva). Kiva’s microlending format is unique because it allows anyone with access to the internet to read profiles of microentrepreneurs from throughout the developing world and to select a loan recipient and a loan amount (as low as \$25). Lenders can read regular updates written by the loan recipient and receive repayment in full from Kiva once the loan has been repaid. The online publication called *Knowledge@Wharton* describes Kiva as mixing “the entrepreneurial

daring of Google with the do-gooder ethos of Bono” by capitalizing on social networking and microfinance, two important socioeconomic trends (“Kiva: Improving People’s Lives” 2008). The organization works in sixty-one different countries, twelve of them Spanish speaking; and, as of April 2013, they had funded over 421 million US dollars in loans (Kiva). According to the statistics page of Kiva’s website, the average size of a Kiva loan is around 404 US dollars, and the on-time repayment rate is very high at 99.01%. Kiva has funded over 546,000 loans throughout the developing world and has enabled more than 900,000 people to lend money to the world’s working poor (Kiva).

In order to allow individual lenders to select particular loan recipients from among a large pool of options, Kiva provides detailed biographical information and business plans for each fund request. Since the organization funds loans for speakers of many languages, Kiva needs the help of many translators. This is where service-learning enters the picture. As the instructor of the three courses sampled in this study, I began to develop the project by volunteering as an online Spanish translator with Kiva for several hours each week and then requested Kiva’s permission to include students as collaborators in the online translation process. Kiva translators are volunteers who access the organization website, select a target-language description for an entrepreneur, translate that description into English, and then post the description online so that English-speaking lenders will be able to read and support the participating business. Kiva’s primary goal is to connect the world’s working poor with lenders in the developed world, but volunteer translators and editors are the engine that keeps the site low-cost and functional. While student translators require assistance and oversight that must be supplied by a course instructor, Kiva benefits by training potential future translators, entrepreneurs benefit by receiving funding, and students benefit from engaging a target-language audience through very concrete and financially essential translation tasks. Students also become more familiar with a range of cultural, geographic, and linguistic communities throughout the Spanish-speaking world, since Kiva works with field partners in Central America (El Salvador, Nicaragua, Guatemala, Honduras, and Costa Rica), South America (Ecuador, Paraguay, Peru, Colombia, Chile, and Bolivia), North America (Mexico and the United States), and the Caribbean (Dominican Republic). Translating for Kiva involves general Spanish-language skills, a set of specialized vocabulary (economic and business terms), and a range of regional and local speech that students do not often encounter in the typical language classroom. In addition, the web-based interface makes translating for Kiva easily accessible, and the pictures and biographies of potential loan recipients help students feel connected with Spanish speakers outside of the classroom.

While students do not get synchronic, one-on-one interactions with Spanish speakers through this service-learning project, they are able to connect to individuals in need and serve them directly on a multinational and global scale. Kristof (2007) notes the value of Kiva’s ability to help people connect across large geographical divides in a *New York Times* article about the program: “Web sites like Kiva are useful partly because they connect the donor directly to the beneficiary, without going through a bureaucratic and expensive layer of aid groups in between.” Kristof primarily refers to potential lenders, but the same principle is true for people involved in the volunteer online translation services that Kiva must have in order to operate.

Setting up the translation project through Kiva for intermediate-high level Spanish students involved allowing students access to Kiva’s innovative website and volunteer resources without compromising Kiva’s carefully orchestrated editing and translation process. This was one of the challenges of organizing the study. Instead of allowing students direct access to the onsite editing tools, students were given limited access and participated as part of a translation team. Students initially explored the Kiva website on their own as part of a homework assignment, reflecting on the experience in written and spoken activities. Next, they practiced translations of various texts from businesses that I had selected as models.

After several homework translation assignments, students took part in an in-class translation. Students worked in pairs to translate at least one Kiva business profile, which they posted

online for instructor feedback and revision. Kiva generally needs profiles to be translated on the day they are posted online, so this meant that, while there was some opportunity for in-class revisions, there was not time for students to complete multiple drafts and revisions based on detailed feedback. Students worked on computers with internet access so they could employ a variety of online translation tools that the instructor suggested from previous work with Kiva. During translation days, I monitored the students and gave them assistance and feedback as needed. After students finished their translations, they posted a draft via e-mail on a course management system. I subsequently edited the drafts, giving students detailed feedback and posting the final versions on Kiva's website.

The experience also involved a service-learning feedback loop in which all students were required to participate in reflection projects based on their Kiva experiences. This process, which is detailed below, was relatively easy to implement:

1. Students explored the Kiva website and wrote reflection papers on their impression of the organization's mission, web resources, and work in Latin America.
2. Students practiced three translations using real models from the Kiva website, received written feedback, and subsequently prepared revisions.
3. Students participated in three translation days (50 minute sessions) during which they worked with partners to prepare translation drafts that were subsequently edited and posted online.
4. Students wrote reflections on each translation experience and considered how the work connected with course and personal goals.
5. Finally, after the last translation day, students were asked to reflect on the experience as a whole and its relationship to their language-learning goals. Students were also encouraged to consider becoming involved with Kiva or other service organizations that might help them connect with Spanish speakers throughout the world.

Overall goals for the Kiva translation project ranged from basic linguistic progress to program development and global awareness. First, the instructor hoped the experience would help students become more confident in their Spanish skills and feel more motivated to use Spanish in real-life situations. Another goal involved helping students to recognize and translate correctly new grammatical structures covered in the intermediate language curriculum. The project was also aimed to help students gain regional vocabulary as well as knowledge regarding international business, diverse cultural products, and different registers of the Spanish language, from formal to more colloquial speech. Finally, the instructor wanted students to enjoy the service-learning experience and to feel motivated by their connections with the Spanish-speaking world.

Before beginning the Kiva service-learning project, students in all classes were provided with detailed information about the course requirements related to the translation effort. They were also given criteria for the evaluation of both the practice homework translations and the actual online ones, as well as prompts for reflection and analysis to be completed after each stage of the project. All students were required to reflect regularly on the translation and service-learning process and, at the end of the term, they evaluated their work in personal and academic terms. Student work product, collected during the online translations and afterwards via student reflections, constitutes the data for this study.

3. Results and Discussion

Students were very positive about the Kiva service-learning translation project and their reflection papers, translations, and in-class discussions demonstrated their enthusiasm for

continuing collaborations with Kiva. The coded data for this study comes from three main sources: unedited student reflections produced via journals and online discussion forums, student work product produced during the translation process, and in-class discussions. Using inductive analysis to develop a system of codes related to student reflections in order to identify recurring themes, I categorized the most common responses by their relationship to course goals. Students commented on many aspects of the experience, but the following four broad themes were most prevalent: 1) interacting with authentic texts in diverse registers, 2) connecting course content (vocabulary and grammar) with contextualized language, 3) enhancing cultural knowledge, and 4) motivating students to seek further opportunities for authentic interactions.

Service-learning functions not only to provide service to the community (in this case translations and financing for global entrepreneurs), but also to assist students in accomplishing course learning objectives. The intermediate-high level courses that incorporated this translation project had a variety of goals that were reinforced by the service experience. One course goal was for students to interact with authentic target-language texts and to identify a range of registers used by Spanish speakers from diverse regions and educational and socioeconomic backgrounds. Students were initially intimidated by this aspect of the translation process, in part because of the different registers of Spanish that they had never previously encountered. Spanish textbooks do not generally capture the range of writing errors that exist in authentic texts, such as run-on sentences, punctuation errors, and grammatical inconsistencies, issues that frequently surface for translators and in authentic service environments. Below, readers will find a loan-recipient profile translated during an in-class Kiva session. It demonstrates some of the registers students encountered during the translation process. In this case, the microentrepreneurs are a group of three women who form a communal bank in Ayacucho, Peru.

Sample Kiva Loan Recipient Profile:

Silvia, Eva y Alejandra pertenecen al Banco Comunal Amor y Verdad hace 2 años, 8 meses, 8 años, respectivamente.

Silvia es casada, tiene 29 años y 2 hijos, Silvia es artesana, realiza trabajos en telar como frazadas en diferentes tamaños y lo vende en el mercado F. Vivanco. Además Silvia junto a su esposo viajan a las ferias donde venden agroquímicos.

Por otro lado Eva es conviviente, tiene 35 años y 3 hijos, Eva junto a su esposo tienen un taller donde confeccionan buzos de lana y los venden en las diferentes ferias de la región de Ayacucho. Además Eva vende mercerías en las ferias.

Mientras que Alejandra es casada, tiene 60 años y 10 hijos de los cuales 5 viven con ella, Alejandra vende carne en el mercado Nery García de manera ambulatoria.

Silvia, Eva y Alejandra necesitan préstamos de S450, S1250, S1000, dinero que será invertido en la compra de hilo, tinte, lana, candado, pila, carnero y cerdo.

Los sueños de Silvia, Eva y Alejandra son mejorar sus negocios, tener más capital y que sus hijos sean buenos profesionales.

In the sample loan-recipient profile above, readers will notice a number of errors and a variety of specialized business-related vocabulary, as well as regional and colloquial expressions. For example, this profile, as with many others on Kiva's website, includes run-on sentences: "Silvia es casada, tiene 29 años y 2 hijos, Silvia es artesana, realiza trabajos en telar. . . ." In the translation process, students needed to grasp the overall context for each paragraph in order to know how to translate when dealing with run-ons. Many students commented on this challenge in their post-translation reflections. For example, one student commented, "Algunos errores en el original de la descripción fueron confusos; el original no tuvo comas

en algunas partes. Algunas frases continua y continua y incluyen mucho información (algunas veces la información no están relacionada) que fue difícil traducir.” It is clear from the errors in this student’s reflection that intermediate learners are also struggling to control their own writing errors. Observers might thus wonder at exposing these students to input that, while authentic, includes non-standard forms. However, the very act of identifying errors in native speech helps students see their own learning on a continuum and also encourages them to be more open to revising their own work.

Students also commented on the complex social dynamics present in the translation process, and several described their anxiety about making the translations sound too polished. The tension between polished versus literal translations became a very helpful teaching tool for the course, since colloquial speech is generally absent from textbooks but is often encountered in real-life. The following reflection emphasizes the translator’s role and the importance of maintaining a faithful register: “The most challenging thing about the translations was making significant changes. Many times there were very long run on sentences and I felt that the text was losing its authenticity when I was making changes to it to make it flow.” Such anxieties are sophisticated concerns for young novice translators. Venuti (1998) notes in his groundbreaking work *The Scandals of Translation* that sometimes the most destructive part of the translation process is trying to make translations too smooth or too readable across linguistic communities. Indeed, student reflections often highlighted the challenges, but also the rewards, of this complex cultural and social dynamic. The following is an example of one student’s reflection:

I think that translating something that is not written in perfect Spanish gives us the chance to work with phrases we don’t often see. It gives a glimpse into a culture from a specific point of view. When I translate I do it literally at first, and that can cause some confusion, especially when translating a saying or cultural phrase. I think that translating is a good exercise, and the fact that we are actually translating something for a website makes it more rewarding.¹

In addition to stressing authentic input and varying registers, course goals also focused on Spanish grammar, and students were expected to identify and control a range of vocabulary and grammatical structures related to writing, translation, and conversation. With those objectives in mind, I provided students with detailed feedback about their translation errors evidenced in the service experience so that they could benefit not just from initial drafting but also from careful review and revision. While this level of detail might not be necessary for all service projects, the translation feedback was meant to reinforce the connection between the service-learning experience and course outcomes.

Students received in-class assistance with difficult phrases and terms such as “conviviente” and “agroquímicos,” but written comments evaluating their translations only included issues that were not addressed in class. Following a translation evaluation model developed by James Comstock, a professional translator who also provides Kiva translators with comments on their work, feedback is grouped into four types, indicated by the numbers 0–3, with the numbers corresponding to the following issues:

- 0 **Indicates an alternative style.** Suggestions are not necessarily better, but just different from what the student has used. It is often helpful for translators to note how others interpret things, as it broadens the range of future options.
- 1 **Involves a stylistic correction.** The original may be incorrect or simply awkward, but it does not significantly affect comprehension.
- 2 **Indicates a mistranslation.** The error, while understandable, should have been translated a different way.
- 3 **Denotes an omission.** The omission or error resulted in more than minimal loss in comprehension or meaning.

Below is a sample student translation for the Kiva loan recipient profile listed above, along with instructor comments and corrections.

Silvia, Eva, and Alejandra have belonged to the Community Bank of Love and Truth for two years, eight months, and eight years respectively.

Silvia is twenty-nine years old and married with two children. **Silvia** works as **n crafter** completing jobs such as making blankets in different sizes that she sells in the market F. Vivanco. Silvia and her husband also go to **shows** where they sell **agrochemicals**.

- Silvia:

0 – She
- n crafter:

2 – an artisan
3 – on a loom
- shows:

2 – local markets
- agrochemicals:

0 (add definition) – chemicals that improve the production of crops.

On the other hand, Eva is 35 years old, in a long-term relationship, and has three children. With her partner she has a workshop where they make **clothes**. They sell their handiwork in **different shows** in the Ayacucho region. **She** also sells **men’s clothing** at the **shows**.

- clothes:

3 – “buzos” are a type of overall or sweater / sweatsuit that covers the whole body.
- different:

1 – different
- shows:

2 – local markets
- She:

1 – Eva
- men’s clothing:

3 – “mercerías” are assorted goods, often for sewing
- shows:

2 – local markets

Alejandra is 60 years old, married, and has 10 children, five of which live with her. She is a walking vendor who sells meat **around** the Nery Garcia market.

- in:

1 – in

Silvia, Eva, and Alejandra need loans of **\$450, \$1250, and \$1000** respectively. They will use the money to buy yarn, dye, wool, **locks**, batteries, **cattle**, and **pork**.

- \$450, \$1250, etc.

3 – these amounts are in Peruvian *soles*, not US dollars
- locks:

1 – padlocks
- cattle:

2 – sheep
- pork:

2 – pigs / hogs

The dreams of Silvia, Eva, and Alejandra are to improve their businesses, to **have more money**, and **that** their children become skilled professionals.

- have more money:

1 – increase their capital
- that:

1 – to help

Notice that the student translation includes a range of errors, from minimal or stylistic problems (six comments marked with 0 or 1), to more serious mistranslations or omissions (ten errors marked by 2 or 3). This student dealt well with verb tenses, including future and subjunctive forms (*será, sean*), two grammatical structures addressed in intermediate Spanish. The student also created a very readable, smooth translation, but struggled with some basic and regional vocabulary and needed to define specialized terms (which were sometimes simply omitted). This translation also required the student to recognize currency differences between Peruvian *soles* and US dollars, an additional cultural learning opportunity.

The process of providing translation feedback can be very time-consuming, but I tried to follow a simple model (using the 0 to 3 scale), and students appreciated having their work

evaluated before it was posted online. Most importantly, nearly all of the students were able to connect the Kiva project with the communicative (vocabulary and grammar) goals of the intermediate language course, as noted below by one student:

I think that the Kiva translation project works well with the course material. It helps with the language because it is an opportunity to read Spanish from a source that isn't English-speaking. This makes it more difficult to understand, but it also makes it a really good learning experience. It helps with the cultural goals because we get to learn about the different jobs and hardships that various people in some Spanish-speaking countries are facing. I thought that the idioms used in their writing was what made some of the passages hard to understand. I also noticed a lot of use of the subjunctive tense, which we studied this semester. I would recommend that this opportunity continue to be offered, because it's a great way to apply our knowledge to a source outside of the classroom.

Several other students also commented on the presence of subjunctive, future, and conditional verb forms that we had been studying in class. These observations are significant because, while intermediate learners study challenging concepts like the subjunctive, most are not yet able to identify or use those forms in an authentic communicative context. One student stated:

I saw a lot of grammar being used that we learned in class, especially conditional and future tense. It showed me that I actually do understand Spanish and it was really exciting to see what I could translate on my own. The most challenging part about the translations was that they used vocabulary we have never learned before and it was sometimes hard to understand exactly what they were trying to say.

The previous passage ends with a reflection on the challenge of specialized vocabulary, and many students echoed this concern. Students found the range of vocabulary daunting throughout the translation process, but they also recognized how it related to their own learning goals and embraced the experience. Many also commented on the presence of cognates and how those assisted their translation efforts, as well as the new meanings they encountered for vocabulary they thought they had already mastered, such as the following student:

Aprendí una nuevas palabras y frases, incluyen: "gaseosas" (pensé que significa la palabra para coches, no "candy"), "abarrotes," "golosinas," "comestibles," "aseo," "surtir," y otras. La parte más difícil es la diferencia entre el estructura de una oración en español y en ingles. A veces necesité añadir unas palabras diferentes en ingles para guardar el significado de la oración en español. La parte más fácil es que muchas palabras son similares en español y ingles. Es fácil traducir la palabra 'motivada' o 'productos.' Aprendé "social" y "taller." También la frase "aseo personal" (aunque supe ambos palabras antes de la traducción).

While students were generally very positive about Kiva, I was surprised and somewhat chagrined to realize how difficult it was for them to trust an online organization or to imagine giving financial resources—not just time—for the betterment of the working poor. Most students felt comfortable supporting Kiva through translations, but many felt skeptical about how the loan recipients might spend the money, even despite Kiva's unique repayment system in which all lenders are eventually repaid in full. The cultural and social justice issues that students explored throughout the project were noted, and students and teachers will all have different perspectives on the potential benefit of any charitable work. However, opportunities for more consistent encounters with global perspectives and experiences of poverty will help both students and faculty begin to understand the dynamics related to economic struggle and privilege:

I was initially very surprised by the fact that the website was designed to ask for monetary donations. Before looking at the website, I was under the impression that Kiva was about advice between English and Spanish speakers (or people of other languages) about starting up

businesses. The fact that it asked for monetary donations bothered me because no matter how many checks there are, there is always the chance that people will use the money unwisely or that it will not be returned. After reading some of the entries and working on a few transl[a]tions, however, I now see the usefulness of a program like Kiva and that it does give people hope around the world. Though I am still against giving money because of the risks involved, I would be more than happy to volunteer with Kiva as a translator in the future.

On the other hand, students also expressed how Kiva helped to motivate their language-learning process and encouraged them to connect with Spanish-speakers outside of the classroom. They were very positive about Kiva as an organization and were interested in supporting the project personally even after our class (and thus the requirement) ended. For a few students, it even served as a motivating factor for study abroad, as evidenced by the following comment from one student:

En general, Kiva mejoró mis habilidades en español, porque leer y aprender la cultural latino-americana fue muy interesante para mí. Fue muy emocionante leer sobre las historias de las personas y cómo viven y comienzan un negocio con un poco de dinero de esta organización sin fines de lucro. Traducir de este sitio fu[e] un placer porque era una buena conexión entre mi interés por los viajes y en español. Dicho esto, cuando supe del viaje a México en enero, quería aprovechar la oportunidad de ver directamente y ser parte de la cultura de allí. No sé qué me espera en México, pero sé que la experiencia y estar rodeada de las personas leo en clase van a tocar mi vida. Kiva afectó mi futuro y me ayudó a obtener experiencia cultural que voy a llevar conmigo por el resto de mi vida. Sé este viaje va a ser un reto cuando se trata de vivir con una familia que no habla inglés en un país extranjero por tres semanas, pero las recompensas de esta experiencia no tendrán fin porque de una tarea simple pero inspiradora.

Overall, student reflections confirm that the Kiva translation project supported course linguistic and cultural goals. The experience provided exposure to authentic input and various registers, and offered reinforcement of grammar and vocabulary in an authentic context. It also generated discussion and informed insights about sociocultural and socioeconomic issues related to concrete communities. Students expressed anxiety about completing faithful translations and also expressed their perceptions of the working poor and how those shifted throughout the experience. Perhaps most importantly, the experience motivated language learners to seek further interactions with native speakers. For some, this even extended to a new interest in study abroad. If social networking and online service-learning can provide the impetus for students from isolated areas to seek more interactions with native speakers and encourage study abroad, then students and native speakers in a range of communities will benefit from increased communication, contact, and understanding.

This study offers a small-scale qualitative analysis of one service-learning project that allows students in less diverse areas to connect to target language populations. The data includes extensive student work product, primarily student translations and written reflections. Future studies would benefit from incorporating pre- and post-questionnaires focused on some of the recurring themes described above. Using such questionnaires both before and after the translation experiences would also provide quantitative data about social networking and online global service-learning. Larger studies might also be beneficial to further explore the potential of social networking and service-learning. Although, for many of the isolated programs with this kind of need, smaller student populations are more likely the norm, and they also make online projects more manageable. Managing the project was one of the challenges for this study, as it created significant additional workload that included establishing online relationships, seeking permission for the service-learning interaction from all parties, and producing a fast turn-around of online translations (for Kiva, final versions must be posted 36 hours after being assigned online). However, the benefits for students, for Kiva, and for the microentrepreneurs made these minor problems worthwhile.

4. Conclusion

The Kiva model offers a creative social networking solution that can make service-learning opportunities available to students in less diverse or rural areas. While it may be ideal for students to be involved in service-learning projects that give them personal access to local target-language communities, there are many students of Spanish (not to mention other languages) who do not have large target-language populations in their midst. Future research into service-learning opportunities for modern language students in less diverse regions would be beneficial and would contribute to broadening the base of the service-learning field. Research studies involving international service-learning, particularly projects enabled through web-based social networking sites like the one available through Kiva, would open up service-learning to a new range of practitioners. Such service would not need to be limited to translation or asynchronous written texts, but might also incorporate synchronic and oral communication for target language speakers in many different regions around the globe. Expanding service-learning to online global communities would benefit not only language students but also the many burgeoning global non-profits as well as global entrepreneurs who are open to collaboration and already invested in the social networking environment.

NOTE

¹ Student responses are included in this article as they were originally provided, including errors in grammar, punctuation, and orthography. Some minor corrections, however, were inserted within brackets for the sake of readability.

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Linking Service-Learning Opportunities and Domestic Immersion Experiences in US Latino Communities: A Case Study of the “En Nuestra Lengua” Project

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Abstract: We report on the service-learning component of a Spanish-language Saturday school in Ann Arbor, Michigan, for elementary-aged Spanish-language heritage learners and also examine the newly forming Latino community served by this innovative program. The US Spanish-speaking population is growing throughout the country, resulting in greatly increased numbers of English language learners who enter the school system as heritage Spanish speakers. The current study provides compelling data that first language Spanish literacy support can be very beneficial for these students as they acquire English literacy. Such efforts also provide numerous experiential- and service-learning opportunities for native Spanish speakers, as well as for intermediate and advanced second language Spanish learners in this study. Both first- and second-language service-learners benefit from the Spanish immersion environment of the Saturday program outlined. Moreover, our case-study findings show that heritage students in the program and their largely immigrant parents are forming part of a diverse community that values bilingualism, Spanish literacy, and academic achievement.

Keywords: community-based learning/aprendizaje comunitario, heritage language learners/aprendices de lenguas heredadas, immersion learning/aprendizaje de inmersión, learner communities/comunidades de aprendices, service-learning/aprendizaje-servicio, Spanish/español

1. Introduction and Background

Second-language (L2) learning in higher education has long included an international study abroad component, and research suggests that these “real-world” experiences benefit L2 students who have certain skills in place (Linck, Kroll, and Sunderman 2009), notably increasing their L2 linguistic and cultural competence over their counterparts who do not study abroad (Freed 1995; Freed, Segalowitz, and Dewey 2004; Sunderman and Kroll 2009; Tokowicz, Michael, and Kroll 2004).

Given the growing Hispanic¹ demographic in the United States, intensive domestic immersion programs within native Spanish-speaking communities now present an attractive alternative to traditional international study abroad for motivated L2 learners of Spanish in the United States. As Barreneche (2011) observes in this journal, these changing demographics present an opportunity for civic engagement through service-learning, with students rooted in the wider US community bringing their linguistic, educational, and cultural expertise to Hispanic communities with needs arising from the migration or immigration experience.

Student civic engagement and learning can take place through volunteerism to address community-defined needs. However, what typically distinguishes service-learning from other forms of extracurricular community involvement is the documentation and formal evaluation of learning in an academic context (Bringle and Hatcher 1995). In recent decades, educators have regularly implemented service-learning programs as part of Spanish-language curricula, particularly in regions or cities with a history of Hispanic communities such as California, Florida, and the US Southwest, as chronicled by Tilley-Lubbs, Raschio, Jorge, and López (2005) and edited volumes by Hellebrandt, Arries, and Varona (2004); Hellebrandt and Varona (1999); and Wurr and Hellebrandt (2007).

The emerging pattern of growth in the US Latino population offers new prospects for service-learning, due primarily to the different community needs arising from these recent changes. Sectors of the country, such as the Midwest, Northeast, and Southeast, where traditionally there has not been a significant Hispanic presence, are currently experiencing a rapid expansion, as documented by the 2010 US Census (Ennis, Ríos-Vargas, and Albert 2011). Additionally, the majority of this Latino population growth is the result of United States-born children of immigrants or migrants rather than from the continued arrival of immigrants themselves.

Because of these new dynamics in the Latino population, as well as other factors, much remains to be done to develop effective instructional programs for Hispanic students who enter school with Spanish as their dominant language, and with little or no skill in speaking English. Statistical trends indicate that this group will continue to be the largest growing demographic in US schools for several decades to come (Pew Hispanic Center 2009; US Census Bureau 2008). A question for current researchers and educators is how to institute sustainable yet high quality programs that prevent students with limited English proficiency from being “predictably” at risk of low academic performance. An abundance of research indicates that accessing the child’s first language (L1) knowledge best facilitates literacy development in the L2, particularly where learners are dominant in the L1 and have adequate motivation (August, Calderón, and Carlo 2002; August and Shanahan 2006; Cummins 1979, 1981; Pardo and Tinajero 2000; Pollard-Durodola and Simmons 2009; Skutnabb-Kangas and Toukomaa 1976; Slavin and Calderón 2001; Verhoeven 1991; among others).

The reality of the present educational climate, however, is such that schools may not be able to provide students with any instruction in L1 Spanish, whether through bilingual education specifically for native speakers of Spanish or dual bilingual programs for both L1 and L2 Spanish speakers. Regardless of a local community’s policy or stance on immigration, the fact is that 70% of English-language learner students are native-born US Latinos (Tomás Rivera Policy Institute 2010). Given that current demand for elementary school Spanish instruction for L1 speakers exceeds capacity, new solutions are called for in order to address this important need.

As an effort to develop a sustainable model for US communities experiencing new and explosive growth in the Hispanic population, the “En Nuestra Lengua” (ENL) Literacy and Culture Project was initiated in May 2010. The initial run of the project was intended as a demonstration of the viability (i.e., proof-of-concept) of a Saturday-school Spanish language and literacy program for heritage language (HL) students of Spanish. We use the term ‘heritage language learner’ to refer to a child who is raised in a home where a non-English language is spoken, who speaks or at least understands the language, and who is to some degree functionally bilingual in that language and in English (Valdés 1997). Saturday/Sunday-school models promoting language education have been successful in other cultural contexts for Jewish, Japanese, and Chinese students (Chao 1997; Wang 1996). This L1 language immersion format is rarely implemented for US Latino communities: we note that Carreira and Rodríguez (2011) find only two such academic programs in Los Angeles. “En Nuestra Lengua” should, therefore, be viewed as a novel resource among the available interventions for Spanish-speaking children. Coupled with the Saturday schedule, the ENL program’s service-learning component is especially innovative.

The linguistic and literacy results in the ENL program to date not only supply evidence for the Spanish Saturday-school concept, but they also strongly align with previous research findings of using L1 knowledge to “jumpstart” L2 achievement. The ENL pilot project accommodated 40 HL students of Spanish in grades K–3, in 90-minute classes on Saturday mornings. The activities are based in a centrally located public elementary school in Ann Arbor, Michigan that many of the students attend during the week. Over the seven-week period, the number of total student participants for the pilot was approximately 50, as an additional class was provided for the pre-K, three- and four-year-old siblings of the older school-age children. All students received textbooks and other reading materials in Spanish at no cost to the parents. The program has grown (though still at a small scale), with approximately 85 students in the 2011–12 academic year, and Saturday class sessions of 2.5 hours throughout the school year.

Concurrent with the children’s language instruction, a parent information group is held to support Spanish-speaking caregivers in their interactions with the US public school system, and to provide a forum for other relevant topics. This strategy is in keeping with evidence from Gándara and Contreras (2010), suggesting that early intervention for Hispanic children needs to move beyond the classroom, involving the homes, helping parents to understand the demands of school, and providing guidance on how home practices can align with educational goals. Parents also participate weekly in carrying out cultural presentations on Latin America and Spain, reading stories, and singing to groups of children. “En Nuestra Lengua” is institutionally housed within the University of Michigan, a large public research university (2010 Basic Carnegie Classification of RU/VH) where the two project directors are members of the faculty. The project is also embedded within both the local elementary educational community and the growing local Latino community. These connections present a natural opportunity of combining scholarly investigation, student instruction and achievement, and support to the community through service-learning. The foci of the present report are 1) the service-learning aspects of the ENL project and 2) the emergent community which the project serves.² One of the strengths of the project is how the intersections between the university communities (faculty and students from nearby Eastern Michigan University, Michigan State University, and Wayne State University have been involved as well) and the local Latino community are leveraged to maximize learning and academic scholarship.

2. Service-Learning in the ENL Project

The ENL project is a collective effort, with numerous people coming together to contribute their valuable knowledge and time. One of ENL’s guiding principles is the use of native or highly proficient (near-native) speakers of Spanish as the lead classroom instructors. Adherence to this principle has been critical to maintaining an appropriate classroom dynamic, in which the young HL students, who are also native speakers, respect and view their teachers as “authorities” and/or models of spoken and written Spanish. In order to maintain the authenticity of this classroom atmosphere, all less-competent Spanish speakers who wish to support the ENL project are very much welcome, and opportunities are provided specifically for them based on their L2 Spanish proficiency level. Since the ENL Saturday school implements a “Spanish only” policy, every occasion to interact with native speakers is of high quality and provides L2 learners with that crucial $n + 1$ (Krashen and Terrell 1983), in terms of the Spanish immersion environment. Advanced L2 students participate as teacher aides, Spanish reading-level evaluators of lower elementary HL students, or research assistants. Intermediate L2 students also participate as English reading-level evaluators, a vital function for the research objectives of the project.

Every semester since the ENL’s inception in May 2010, L2 Spanish students from the University of Michigan have participated in the project as service-learners under Bringle and Hatcher’s (1995) definition of service-learning as “a course-based educational, credit-bearing

experience . . . [with] formal documentation and evaluation of academic learning” (112). Here are some salient examples:

1. One student collected reading-level data as part of an independent study Spanish course supervised by the project directors. The final product was a paper in the target language based on interviews that the student conducted in the Saturday class of six- and seven-year-old students.
2. A graduate student visited the ENL program in fulfillment of course requirements for a bilingual education seminar taught by the project directors’ colleague.
3. Through the university’s Undergraduate Research Opportunity Program, which matches undergraduates with faculty research projects, students encoded ENL evaluation and survey data for project documentation. Students in this program presented their research findings at a yearly, university-wide symposium.

Several more L2 Spanish learners have participated in ENL under a slightly broader conception of experiential-learning that is not necessarily course-based; however, their duties include formal documentation and/or evaluation of learning in an academic context. Three students, as research assistants supervised by the project directors, assessed Spanish reading levels and collected classroom observational data of younger HL students. Additional students, including a graduate student in linguistics, an undergraduate student in education, and four undergraduate research assistants from a bilingual research laboratory (directed by a colleague in the Department of Psychology) performed English reading-level assessments.

The ENL project seeks out and presents unique service-learning opportunities for native speakers to use Spanish in contexts in which they may not have had significant experience in speaking or writing. University and high school students, native Spanish speakers, and heritage Spanish speakers have participated in the following roles: lead classroom instructors (six graduate students), Spanish reading-level evaluators (three graduate and two undergraduate students), and teacher aides (twelve high school and five undergraduate students). The university students come from a variety of relevant disciplines, including cognitive psychology, education, romance linguistics, anthropology, and speech-language pathology. While not all student participation has been course-based, all of the classroom instructors and reading-level evaluators produce teaching reflections and assessment data that document their learning, with some of that work resulting in scholarship with these students as coauthors. For instance, two of the instructors co-taught a science unit during the winter and spring of 2011 as part of a course project. They subsequently developed a scholarly manuscript from an extended investigation on the role of ethnic identity in the motivation of academic achievement in science among elementary school-aged Latinos (Satterfield, Morales, and Benkí, in preparation). Another student, selected from the University of Arizona, participated in ENL through support from the Summer Research Opportunity Program and presented his findings at a regional symposium at the Ohio State University in the summer of 2011 (Guzmán, Satterfield, and Benkí 2011).

This participation of young adult and adolescent L1 Spanish-speakers as service-learners is a key feature of the ENL project on several levels. In addition to their intrinsic contributions as instructors, language evaluators, and classroom aides, these L1 speakers themselves derive benefits from their ENL experience. First, as mentioned at the outset of this section, native or near-native speakers are essential for providing appropriate linguistic and cultural models for the ENL elementary school participants. Second, these service-learners are also positive academic role models in general for the young students, having already achieved academic success as bilinguals. Third, as service-learners who are supervised by—and at times collaborate with—the project directors, they provide a measure of authenticity for the ENL project as an organization with Hispanics represented in all of the key positions. This also ensures that the project remain consistently attentive to the needs of the Latino community, as determined by this particular

community of Latinos. This type of authenticity is critical for obtaining and retaining the support of the parents and the community, as it demonstrates that ENL serves the community. Community members grow to have a voice in the functioning of ENL, consistent with Sigmon's (1979) first principle of service-learning: "Those being served control the service(s) provided" (9). Thus, the parents are more likely to be directly involved in various aspects of the program. This step cannot be overlooked. Through involvement in ENL, many parents learn to navigate the US educational system, first by serving as role models in their children's Saturday classes in Spanish and then by assuming a similar role in the child's weekday English-language school. As the parents become more empowered, they ensure that the ENL project continue to reflect and respond to the needs of this specific community on their terms.

3. The Emergent Community of ENL

As early as the initial seven-week spring 2010 pilot, the ENL research team observed that parents who had not known each other prior to the project were "connecting" in substantive ways. Following an October 2011 discussion on parent-teacher conferences in US schools, the parents requested (quite appropriately) parent-teacher conferences with the ENL teachers. Clearly, a community was forming around Latino elementary students and their Spanish literacy. As a point of departure for other potential HL learning programs, we describe that emergent community, using data from selected questions in a December 2010 survey (see Appendix A), a September 2011 brief questionnaire (see Appendix B), interviews with parents and one instructor, and class observations in March 2011.³

A paper survey was circulated in June 2010, and a follow-up survey was circulated in December 2010 at the end of the ENL fall 2010 term. The purpose of both surveys was to gather interim feedback on how the ENL project was functioning, as well as to collect information on family background, language attitudes, and home language practices. Receiving input on the program's strengths and weaknesses has allowed the ENL directors and instructors to make adjustments to the curriculum and to provide support for the various needs expressed by participating families. The December 2010 survey was four pages long with thirty-five questions, many of which were adapted from Luna's (2009) survey of language and cultural attitudes of families of Mexican origin in Indianapolis. Out of respect for community needs and preferences, one parent from each family unit completed a single anonymous survey. In December 2010, thirty-one families were participating in the ENL Saturday school. Twenty-eight families completed and returned surveys. Where appropriate, responses were recoded on a numeric scale from 5 to 1. Two examples include: questions on frequency of behaviors (5='siempre/todos los días', 4='casi siempre/2-3 veces a la semana', 3='a veces/una vez a la semana', 2='casi nunca/una vez al mes', 1='nunca/unas veces al año') and the importance of certain cultural constructs (5='muy importante/necesario', 4='importante/necesario', 3='me da igual', 2='poco importante/necesario', 1='nada importante/necesario').

The students took part in language evaluations in September 2011. These assessments served to organize the classes for the fall Saturday sessions, and to assess the children's proficiency in Spanish and English. While parents waited for their children to complete the evaluations, an anonymous questionnaire was circulated in order to gather additional family feedback and preferences. Specific questions were presented concerning expectations, discussion topics for parents, and class scheduling. Fifty percent of the thirty-six participating families returned completed questionnaires.

In our presentation of this diverse community of parents, children, and ENL staff, the focus is on parental attitudes and decisions, since the parents are the primary decision-makers regarding participation in ENL. We follow McMillan and Chavis's (1986) working definition for "sense of community" as a framework for understanding the structure of that community. Their frequently cited definition consists of four elements: 1) "membership," consisting of

boundaries, emotional safety, sense of belonging, personal investment, and a common symbol system; 2) “influence,” the feeling that the group is important for its members, who conform to group norms, while simultaneously influencing the group; 3) “integration and fulfillment of needs,” that membership and participation brings fulfillment of the needs of members; and 4) “shared emotional connection,” composed of shared events, history, contact, and/or high-quality interactions among the members. This definition does not require community members to be in the same place geographically; however, in this context, geographical proximity is one unifying factor of the community members and enables other aspects of community building.

Each of these four elements is in a constant state of interaction and co-construction; just as the members of the communities that they describe, the constructs are not independent or static. In the following paragraphs, we elucidate, through the data, the structure of the ENL community through the regular Saturday classes.

3.1 Membership

The most readily-apparent element of membership is the shared symbol system, or Spanish language, that plays a primary role in determining association with this community. Families from various socioeconomic, national, and educational backgrounds share the common interest of raising bilingual children: this is the primary reason for sending their children to the ENL Saturday school. All of the teachers are native Spanish speakers and all the children are acquiring Spanish as (one of, for some children) their first language(s). All of the adults speak Spanish, including the parents, volunteers, and other staff. The predominance of Spanish is evident in the Spanish website, the “Spanish-only” zone during Saturday meetings, and the near-exclusive reliance on native speakers as teachers in the program. Indeed, for survey question 16, “¿Habla español en casa?,” the mean response of 4.61 for the twenty-eight respondents in December 2010 is about halfway between “siempre” and “casi siempre.” The response to question 15, “¿Habla español en contextos sociales (fiestas, reuniones, en la calle, tiendas)?,” was only slightly less at 4.16.

A less visible element of membership is related to emotional safety. The concept of feeling safe in the ENL community surfaced during an interview with Gloria (pseudonym), an instructor of the Saturday kindergarten-level Spanish class. Early in the conversation, she claimed that ENL is “a safe place to speak Spanish.” As the interview progressed, she expanded on this idea of safety:

... I’ve heard a lot, since I started with ENL, the word safe. I don’t know if there is discrimination, or something, but they use a lot the word. ENL says this is a safe place for you to speak Spanish. You can do it here, and it’s right. It’s good, it’s not bad.

The dichotomy between good and bad implies that there are times when Spanish speakers experience negative reactions to their language. In contrast with the home and ENL Saturday classes, respondents reported in question 14, “¿Habla español en la escuela de su hijo?,” that they spoke Spanish much less often in their child’s daily school, with the mean response of 2.65, about halfway between “casi nunca” and “a veces.” When asked why they speak English with their children (question 23), the most frequent reason (64% of respondents) was “porque hay otras personas presentes que no saben español.” Thus, it seems likely that some parents do not feel comfortable speaking Spanish in their children’s school. It is also noteworthy that the second most frequent response (29%) was “nunca habla inglés con ellos,” where parents always use Spanish with their children in any context.

The September 2011 questionnaire provides additional information about how parents view the program as a safe place. Requests for “un taller para ayudar a los niños contra ‘bullying’” and conversations about “‘bullies’ en el hogar y en la escuela” indicate that families view ENL

as a community center where struggles from other parts of life can be discussed and reconciled. The words of Hélot and De Mejía (2008) provide some insight regarding the need for a safe place where Spanish interactions are perceived as good and valuable:

While bilingualism in internationally prestigious languages is generally considered worthy of investment of considerable sums of money, as it provides access to highly 'visible' socially accepted forms of bilingualism, leading to the possibility of employment in the global marketplace, bilingualism in minority languages leads, in many cases, to an 'invisible' form of bilingualism in which the native language is undervalued and associated with underdevelopment, poverty and backwardness. (1)

3.2 Influence

A dialogic relationship exists between groups and their members. In other words, groups influence the people who belong to them, while these same people constantly reshape each group's identity. Conformity to group norms is displayed by members following ENL routines and obligations, beginning with a song at the beginning of each Saturday session. Everyone present, including students, teachers, aides, and parents gather at the stairs in the lobby of the school and sing "Buenos días amiguitos" before classes begin. Within the classrooms, all ENL students are expected to speak only Spanish and to observe appropriate classroom behavior. Parents are expected to ensure that their children arrive on time with their class materials, to take a turn in providing the snack for their child(ren)'s class, and to participate in leading an activity during the snack time, such as reading a book or presenting on a cultural aspect of their home country or town. Additionally, during the week, parents are expected to ensure that their children complete their daily homework assignments. For their part, parents have consistently fulfilled their obligations in terms of providing a snack and volunteering for a parent-led activity, with some organizational guidance from the project's Community Liaison.

During the class session, at times the youngsters themselves enforce conformity to the Spanish-only rule during the Saturday classes. In one particular instance, a girl student tattled on a classmate, "¡Él estaba hablando en inglés!" This excerpt indicates the boy's non-conformity and the girl's desire to correct his behavior. Speaking Spanish during the lessons is both a requirement and a core value of the adults who choose to have their children participate in the program. This value is influencing certain students, as represented by the girl's corrective action with her classmate.

In the other direction, parents are empowered to suggest changes consistent with the Spanish literacy mission of ENL, whether through a formal anonymous survey or questionnaire, through a face-to-face conversation with the project directors, or through the project's Community Liaison. In turn, the project staff must be responsive to parental preferences in order to maintain a relationship of trust. An excellent example of parent-initiated influence within ENL occurred even before the first Saturday class. Originally, the project directors planned for the classes in the initial spring 2010 term to take place in the evening during the weekday. When the Community Liaison polled the initial group of families for their preferred weeknight or afternoon, they expressed a strong preference for Saturday mornings, and the project staff changed plans accordingly. This scheduling change turned out to be enormously successful in enabling the Spanish classes to take place within an actual school during morning hours, instead of in some non-academic community location at the end of a long work or school day.

The importance of a designated liaison, a paid administrative position in the ENL project, cannot be emphasized enough for successful communication between the project staff and the community. The liaison for ENL is herself an immigrant from Latin America, has two Spanish-speaking children in high school who volunteer as ENL classroom aides, and is well respected within the wider local Latino community, with which she has many ties. The above-mentioned

shift to Saturday mornings is just one of a number of changes that have occurred as a result of feedback relayed by the Community Liaison.

3.3 Integration and Fulfillment of Needs

The third element of sense of community is integration and fulfillment of needs. As the families of ENL have their needs fulfilled with respect to the Spanish language development of their children—a shared value with the rest of the community—their membership within that community is reinforced (see McMillan and Chavis 1986).

Regardless of their country of origin, duration of residence in the United States, education level, and occupation, parents enroll their children in the ENL program for similar reasons. In terms of shared values and needs, there is broad agreement among the parents’ responses to question 20 in the December 2010 survey, “¿Por qué habla español con ellos?” Responses (a) “porque desea mantener el español” and (f) “porque considera importante el bilingüismo” were both chosen by 89% of respondents, and nearly as many chose response (b) “porque desea mantener la cultura de su país” (79%) and response (d) “con el objetivo de que aprendan el español” (68%). These responses indicate that Spanish competence, cultural competence, and bilingualism are valued by a broad consensus of the parents. Responses (c) “para que se consideren latinos/hispanos/paisanos” (50%) and (g) “porque desea que sus hijos puedan regresar a su país” (28%) received less support. Only one participant selected response (e) “porque no sabe inglés,” indicating that, for the most part, parents are choosing to speak Spanish with their children, and are not doing so because of their own linguistic constraints. This general convergence of needs signals that families are coming together across social strata to gain support from an organization that fulfills their shared desire to develop bilingualism and biculturalism for their children. These common needs supersede social differences that might otherwise separate participating families in the larger geographic community.

Parents’ expectations for their children’s participation as measured by the September 2011 questionnaire are consistent with the December 2010 survey results. Respondents indicated that they expect their children to read and write in Spanish (100%), spend time with other Latino/Hispanic children (100%), learn about Latino culture and our countries (94%), and be bilingual (89%). Only 50% expected participation to support their children’s general academic development. Other expectations that were written by parents on the questionnaire emphasized the high value placed on bicultural competence, such as the following: “que conozca y aprenda a sentirse orgulloso de sus países,” “que aprendan de la importancia del deporte y la comida típica de nuestra cultura,” and “que mantiene su identidad de los dos países.”

Parental involvement during Saturday lessons supports the need to develop bicultural competence. When parents are active in the classroom, they observe first-hand how their children are maintaining and developing their cultural and ethnic identities. In one class, a volunteer mother came to teach a short geography lesson with a globe. The children gathered around the globe and started looking for and naming countries in which their relatives reside:

Teacher: ¿De dónde son sus abuelos?

Student 1: ¡Ecuador!

Student 2: ¡México!

Student 3: ¡España!

The excitement with which the students were responding provided evidence that the ENL program was meeting some of the expectations expressed by the parents. Because the parent volunteers come from several different Spanish-speaking countries, the students have ample opportunities to learn about various cultures and how they relate to life in the United States. Hearing about similarities and differences across cultures, particularly in relation to language

variation and cultural awareness, is a key support in the children’s development of their own cultural and ethnic identity in the context of other Latino cultures.

The daily homework assignments are essential for the young students’ regular practice of Spanish literacy skills during the week, and they also provide an opportunity for parents to observe those skills developing in parallel with English literacy. In question 30 of the survey, parents report helping their children with ENL homework at an average frequency of 3.71 on the 5-point scale, slightly less often than “2–3 veces a la semana.”

In addition to observing their own children develop Spanish literacy, parents also witness gains made by the project as a whole through reports of average progress on reading level assessments. As described in section 2, the Illinois Snapshots of Early Literacy (Barr et al. 2004a, 2004b), a K–2 normed literacy assessment, is administered twice a year in both English and Spanish. Figures 1 and 2, which were circulated with the September 2011 questionnaire, illustrate the progress made by the kindergarten (Alacranes) and 1st grade (Jaguares) classes in Spanish and English, respectively, during the 2010–11 academic year.

3.4 Shared Emotional Connection

According to McMillan and Chavis (1986), “the interactions of members in shared events and the specific attributes of the events may facilitate or inhibit the strength of the

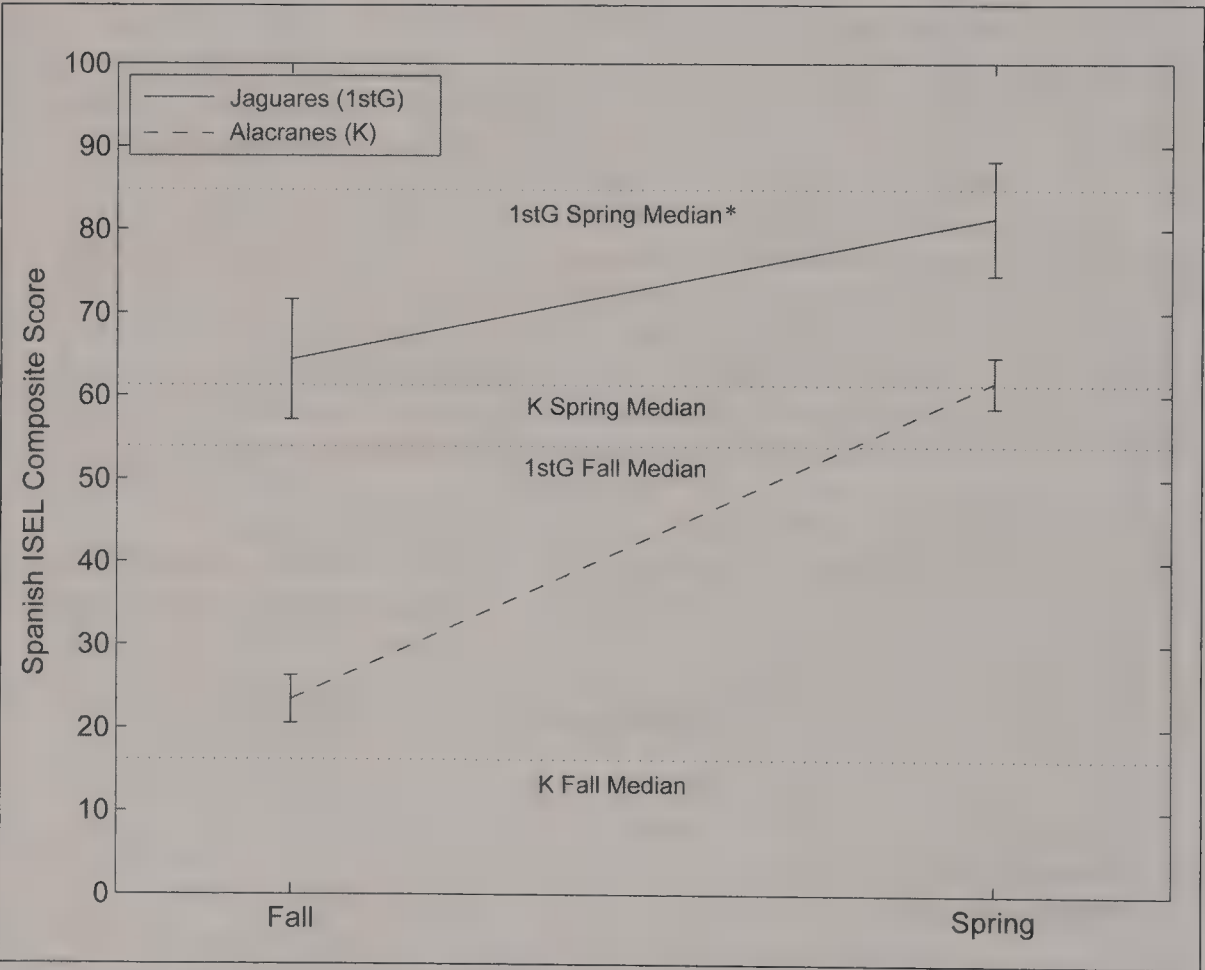


Figure 1. Fall 2010 and Spring 2011 Spanish ISEL Composite Scores with Standard Error Bars

*The published fall and spring median scores for the grades K and 1 Spanish ISEL assessment are shown for reference.

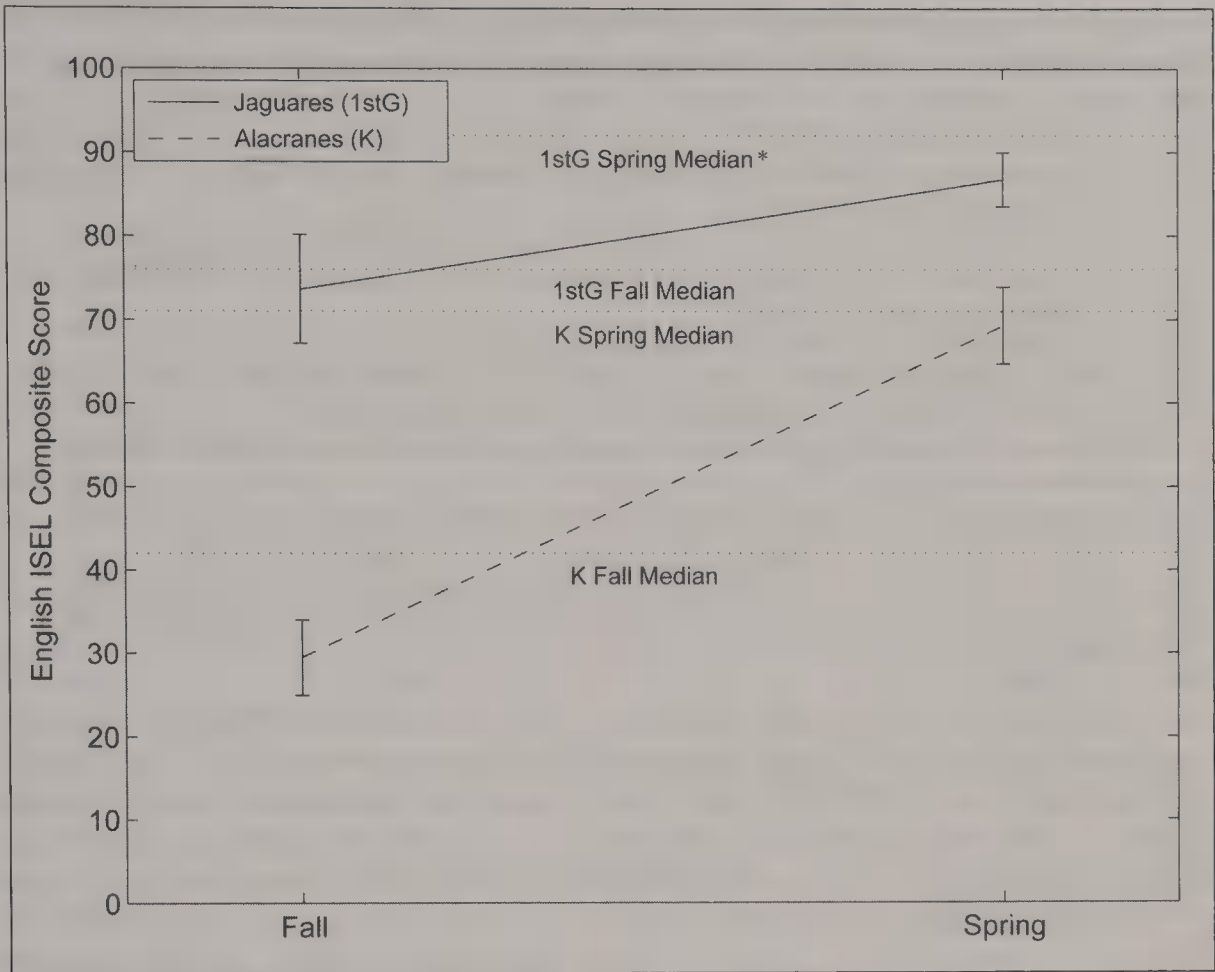


Figure 2. Fall 2010 and Spring 2011 English ISEL Composite Scores with Standard Error Bars

*The published fall and spring median scores for grades K and 1 English ISEL assessment are shown for reference.

community” (13). This conclusion stems from the idea that the more time people spend together doing things that matter, the more likely they are to become close. While regular positive interactions foster a sense of community, under the shared valent event hypothesis, a shared crisis that the members experience and overcome can also generate a sense of community (McMillan and Chavis 1986: 14).

Meeting regularly on Saturdays for three hours allows all members of the ENL community to develop emotional connections in positive ways. Time is spent with people with similar backgrounds, sharing frustrations about the school system, exchanging suggestions for maintaining Spanish as the primary home language, and contributing to the ENL curriculum with snacks and presentations. Observations and written comments in the survey and questionnaire indicate that both HL students and parents have positive experiences on Saturdays. Towards the end of a lesson during a Saturday classroom observation, Gloria (the teacher) decided that the students needed to get out of their seats and move around, after they had sat quietly during a presentation. She announced that they were going to play “El corazón de la piña” (‘the heart of the pineapple’). As she made this announcement, the children jumped out of their seats with excitement. The expressions on the children’s faces represented joy, enthusiasm, and the playful nature of this inclusive game. All of the children happily participated.

Selected comments from the parents in the survey (“¿Que le gusta mas de ENL?”) provide direct evidence for these shared positive experiences developing a sense of community through participation in ENL.

1. Que nuestros hijos aprendan y que nosotros formemos una comunidad Latina.
2. La comunidad tan profesional.
3. La comunidad, el reconocer que hay Heritage speaker con necesidades diferentes que otro niños.
4. La comunidad. Es tan unique que esta comunidad. Me gusta hablar con otros padres para enseñar español a mis hijos.
5. La formación de una comunidad Latina/hispanohablante.
6. La oportunidad de aprender junta con otros niños que hablan español para mejorar y aprender el idioma. También para que no sea solo en casa que escucha el idioma.
7. Que los niños estén aprendiendo el idioma y siempre están animados, el entusiasmo de los profesores.
8. Antes de venir a ENL conocía muy poca gente de habla hispana; así que ha sido muy beneficioso para nuestra familia. Mil gracias por proveer esta gran oportunidad!
9. El poder tener un lugar de encuentro para nuestra comunidad que nuestro hijos se sienten identificando con nuestro idioma y cultura. Y de paso puedan aprender el español de una forma mas académica.

These comments suggest that the community is not merely a subset of the local Hispanic community; instead, a new community of families maintaining Spanish has emerged (see especially comments 1, 3, 5). Furthermore, the community includes members who previously may not have had any social connection to other Latinos locally (comment 8). It also includes a mix of Hispanics from diverse educational and socioeconomic backgrounds who might not otherwise interact as community members with a common purpose. As Gloria observed: “They are 5 years old, and their parents are so important to this program. It’s a safe place to speak Spanish. That’s what they say. And it’s people from all kinds of people. You see children who’s parents are super PhD. They read in front of the other children. This mixing of families is beautiful.” The presence of academics at various levels within the program, as made clear in Gloria’s comment, has been an important factor in the project’s success. Connecting with the local university communities has been a major means to recruiting instructors and other personnel, whether they are paid or service-learners. In addition to attracting students, faculty, and volunteers for ENL, the proximity to an academic community has influenced the financial viability of the community program.

The funding of ENL is likely related to its relatively high diversity in educational and socioeconomic background for a Saturday-based academic program. To date, ENL has not charged any tuition or fees. This no-fee model is in contrast with the approach of the two weekend-based Spanish HL programs in the Los Angeles area that Carreira and Rodríguez (2011) were able to document, Grupo Educa and La Escuela Argentina de Los Angeles (LEALA). Both of these programs charge a significant tuition fee. While the ENL parental surveys have not investigated the extent to which a tuition fee would be a barrier to participation, fees comparable to those charged by the aforementioned programs would likely present a significant hardship for some families.

Instead of charging tuition, the program has relied on a mix of small university research grants, foundation grants, and private donations to fund its budget of modest instructor salaries, textbooks, supplies, and facility charges. Implementation of a sustainable ENL-style program in other communities, particularly those without access to university research grant funding, may require a tuition fee. Such a tuition fee could be implemented in various ways to minimize the impact on participation, and may even help to ensure fidelity in terms of attendance and homework completion. However, it is important to recognize the potential of such a fee affecting the diversity of participants.

Finally, it is worth observing that the experience of immigration, shared by many parents, likely contributes to a sense of community, despite the negative aspects of that experience, such as struggling to learn English, work documentation issues, or distance from family. To the extent that the families are overcoming at least some of those difficulties, in part through ENL, they are strengthening their emotional bonds.

4. Conclusion

In the current study, we provide compelling data in support of Spanish programs for elementary-aged Spanish HL speakers in the United States. We argue that such projects are critical for the maintenance of Spanish as L1 within rapidly growing domestic Hispanic communities.

These programs also support the learning of students of L2 Spanish through experiential- and service-learning opportunities that are increasingly in demand by L2 students and L2 teachers and are needed in Latino communities. The immersion context of a Spanish HL program offers experiences that are complementary to those available in international study-abroad programs. It is true that study-abroad programs offer a greater variety of interactive contexts in Spanish for a greater portion of each day. However, there are a number of unique aspects to the experience of offering time as a service-learner in a US Spanish HL program. First, the US context of HL programs (or other domestic immersion experiences) provides cultural and linguistic experiences with Spanish speakers who are residents of the United States. Such experiences are important given that L2 students likely will use their Spanish most often in a domestic context. Furthermore, there is increasing international recognition of the United States as a principal country where Spanish is spoken (Lipski 2008). Those Americans who use Spanish abroad (Latino or not) will be expected to have some level of cultural and linguistic competence with US Spanish.

We highlight the ENL Saturday-school approach as a viable service-learning and educational vehicle, where L1 Spanish students are brought together from diverse schools, races, cultures, and socioeconomic backgrounds. Parents representing numerous Latin American Spanish-speaking countries as well as Spain unite for a common goal of supporting their children's education. The project recruits Hispanic youth from local Ann Arbor High Schools to serve in the K–3 Saturday classrooms, as well as both L1 and L2 non-native Spanish-speaking young adults from the local university student communities who assist in all facets of the project. By following McMillan and Chavis's (1986) descriptive framework for the structure of a community, we begin to analyze the varied relations and connections between the diverse ENL stakeholders in terms of membership, influence, integration, and fulfillment of needs, as well as shared emotional connections. Based on this analysis, we concisely illustrate how the multiple and often fluid intergenerational, interethnic, and intercultural contacts are actually positive forces for building a new community. Future studies will be useful for monitoring the elements of that sense of community within the program and how the maintenance of these elements continue to serve this Spanish program's participants, families, those affiliated with local universities, and the local community at large.⁴

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NOTES

¹ We use the terms Hispanic and Latina/o interchangeably, following usage in the United States by both members of the community as well as scholars of that community. It is worth observing that while both terms have similar meanings in English, the term *latino* in Spanish refers specifically to Latin Americans, and excludes Spaniards.

² We report on class formation, curricula, and results of the program elsewhere in Benkí and Satterfield (under review); Satterfield and Benkí (in preparation); and Satterfield, Sánchez, Morales, and Benkí (in preparation). The ENL program's website is <<http://www.umich.edu/~tsatter/ENL/>>.

³ Responses from interviews, surveys, questionnaires, and any other statements from ENL participants are included verbatim, exactly as they were provided, including any errors in grammar or orthography.

⁴ Correspondence with the authors regarding this article can be addressed to Teresa Satterfield (tsatter@umich.edu) and/or José R. Benkí (benki@umich.edu).

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APPENDICES

Appendix A: December 2010 "En Nuestra Lengua" Survey

"En Nuestra Lengua"

Encuesta de opiniones y actitudes

Fecha: 11 diciembre 2010

El objetivo de esta encuesta anónima es conocer su opinión sobre varios aspectos relacionados con el uso del español, sobre todo en el contexto del programa de alfabetismo y cultura para los niños hispanohablantes de nuestra comunidad. En el equipo de "En Nuestra Lengua", estamos muy interesados en conocer su experiencia. Sus respuestas son estrictamente confidenciales. Usted decide si desea completar o no esta encuesta anónima. Cualquier comentario o sugerencia que usted haga será tomada en cuenta para proponer acciones de mejora para la próxima etapa del programa.

Parte 1. Por favor provee la siguiente información biográfica.

1. Edad: 18–25 ☐ 26–35 ☐ 36–45 ☐ 46–55 ☐ 56–65 ☐ 66+ ☐
2. Sexo: M ☐ F ☐
3. Nacionalidad o país de origen: _____
4. Años en los EEUU: _____
5. Nacionalidad o país de origen de su pareja: _____
6. Número de hijos: _____
7. Nivel de educación logrado en su país de origen:
Primaria ☐ Secundaria ☐ Preparatoria/Colegio ☐ Universidad ☐ Graduado ☐
8. Nivel de educación logrado en los EEUU:
Primaria ☐ Secundaria ☐ Preparatoria/Colegio ☐ Universidad ☐ Graduado ☐
9. Nivel de educación de su pareja logrado en su país de origen:
Primaria ☐ Secundaria ☐ Preparatoria/Colegio ☐ Universidad ☐ Graduado ☐
10. Nivel de educación de su pareja logrado en los EEUU:
Primaria ☐ Secundaria ☐ Preparatoria/Colegio ☐ Universidad ☐ Graduado ☐

Parte 2. Las siguientes preguntas se refieren a su uso de lengua. No hay respuestas correctas o incorrectas. Por favor, marque el cuadro que más claramente indica su repuesta.

11. ¿Cuán bien habla español?

Lengua nativa ☐ Muy bien, pero con ☐ Bien ☐ Poco bien ☐ Nada bien ☐
acento no nativo

12. ¿Cuán bien habla inglés?

Lengua nativa ☐ Muy bien, pero con ☐ Bien ☐ Poco bien ☐ Nada bien ☐
acento no nativo

13. ¿Hay otros idiomas importantes en su vida? No ☐ Sí ☐ Idiomas: _____

14. ¿Cuán bien los habla?

Lengua nativa ☐ Muy bien, pero con ☐ Bien ☐ Poco bien ☐ Nada bien ☐
acento no nativo

15. ¿Habla español en el trabajo?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

16. ¿Habla español en la escuela de su hijo?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

17. ¿Habla español en contextos sociales (fiestas, reuniones, en la calle, tiendas)?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

18. ¿Habla español en la casa?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

19. ¿Hay adultos en su hogar que no hablan el español?

No ☐ Sí ☐ ¿Cuántos? _____

20. ¿Hay adultos en su hogar que no hablan el *inglés*?

No ☐ Sí ☐ ¿Cuántos? _____

Parte 3. Las siguientes preguntas se refieren a su uso de lengua específicamente con sus hijos. No hay respuestas correctas o incorrectas. Por favor, marque el cuadro que más claramente indica su repuesta.

21. ¿Habla español con sus hijos?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

22. ¿Por qué habla español con ellos? Escoja todas las opciones que aplican.

- ☐ Porque desea mantener el español
- ☐ Porque desea mantener la cultura de su país
- ☐ Para que se consideren latinos/hispanos/paisanos
- ☐ Con el objetivo de que aprendan el español
- ☐ Porque no sabe inglés
- ☐ Porque considera importante el bilingüismo
- ☐ Porque desea que sus hijos puedan regresar a su país
- ☐ Otra: _____

23. ¿Corrige errores gramaticales o de pronunciación en el español de sus hijos?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

24. ¿Cómo corrige estos errores? Escoja todas las opciones que aplican.

- ☐ Nunca corrige los errores
☐ Usando reglas de gramática
☐ Dando ejemplos de elementos impresos
☐ Repitiendo la frase con la forma correcta
☐ Explicando “porque así se hace”
☐ Otra: _____

25. ¿Por qué habla inglés con sus hijos? Escoja todas las opciones que aplican.

- ☐ Nunca habla inglés con ellos
☐ Porque desea que aprendan inglés más rápido
☐ Para que se consideren estadounidenses
☐ Porque es un requisito/sugerencia de la escuela de sus hijos
☐ Porque ellos se quejan de no comprender el español
☐ Porque hay otras personas presentes que no saben español
☐ Otra: _____

26. Cuando sus hijos hablan o responden en inglés, ¿les pide que hablen español?

Siempre ☐ Casi siempre ☐ A veces ☐ Casi nunca ☐ Nunca ☐

27. ¿Considera necesario mantener la cultura latina/hispana/paisana?

Muy importante ☐ Importante ☐ Me da igual ☐ Poco ☐ Nada ☐
importante importante

28. ¿Considera necesario el mantenimiento de la lengua para mantener la cultura?

Muy necesario ☐ Necesario ☐ Me da igual ☐ Poco ☐ Nada ☐
necesario necesario

29. ¿Es importante que sus hijos sean completamente bilingües en español e inglés?

Muy importante ☐ Importante ☐ Me da igual ☐ Poco ☐ Nada ☐
importante importante

30. ¿Piensa que es importante que sus hijos se consideren latinos/hispanos/paisanos?

Muy importante ☐ Importante ☐ Me da igual ☐ Poco ☐ Nada ☐
importante importante

31. ¿Con qué frecuencia ayuda usted a sus hijos con sus tareas de la escuela diaria (no del programa “En Nuestra Lengua”), por cualquier razón?

Todos los días ☐ 2–3 veces a la ☐ Una vez a la ☐ Una vez ☐ Unas veces ☐
semana semana al mes al año

32. ¿Con qué frecuencia ayuda usted a sus hijos con sus tareas del programa “En Nuestra Lengua”, por cualquier razón?

Todos los días ☐ 2–3 veces a la ☐ Una vez a la ☐ Una vez ☐ Unas veces ☐
semana semana al mes al año

Cinco semanas de 1.5 horas cada sábado, 5 de mayo hasta 9 de junio.

Preferida ☐ Me da igual ☐ No preferida ☐

Cuatro semanas de 2.5 horas cada sábado, 5 de mayo hasta 26 de mayo.

Preferida ☐ Me da igual ☐ No preferida ☐

Cuatro semanas de 1.5 horas cada sábado, 5 de mayo hasta 26 de mayo.

Preferida ☐ Me da igual ☐ No preferida ☐

¿Cuáles temas le interesan para las conversaciones entre los padres?

¿Cuáles de las conversaciones del año pasado eran más útiles o interesantes?

☐ Cómo apoyar la lectura en español de su hijo/a

☐ Expectativas para padres en las escuelas de los EEUU

☐ Visitas de los abogados de inmigración

☐ Otras conversaciones: _____

¿Tiene sugerencias para oradores invitados?

Cualquier sugerencia o comentario para el equipo de “En Nuestra Lengua”.

Spanish Teacher Education Programs and Community Engagement

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Abstract: Theories of situated knowledge support that knowledge involves experience of practices rather than just accumulated information. While an important segment of foreign language teacher education programs focuses on the theoretical component of second/foreign language acquisition theories and relevant methodological concerns, it is mainly through practice that novice teachers construct their new professional identities. Consequently, typical teacher preparation programs require a number of classroom practice hours, which is not easily carried out in the educational context where there is a limited number of target language courses; such is the case of Spanish language instruction in Serbia. This study presents examples of two service-learning programs aimed at providing teaching practice for pre-service Spanish teachers in Serbia, while answering to the needs and interests of specific communities. The theoretical and practical implications of this investigation may help outline a model of foreign language teacher education programs for social and educational contexts that lack a large-scale target language audience. Issues of future foreign language teachers' identity and cognition regarding the language education policy creation and the teaching process itself are also addressed.

Keywords: foreign language teacher education/didáctica de la enseñanza de lenguas extranjeras, identity/identidad, service-learning/aprendizaje-servicio, situated learning/aprendizaje situado, Spanish language/lengua española

1. Introduction

Considerable research on teacher cognition and professional identity over the last two decades is closely related to a significant shift in the theory and practice of second/foreign language teacher education (see reviews by Beijaard, Meijer, and Verloop 2004; Borg 2003; Freeman 2002; Jovanović 2008; Vélez-Rendón 2002).¹ Teachers are perceived as active participants whose interpretations of meaning and action are influenced by their physiological, intellectual, affective, and sociocultural experiences (Arnold and Brown 1999; Damasio 1994; LeDoux 1996; Spolsky 1989). At the same time, and especially in the United States, the very term 'teacher training' has been losing ground to 'teacher education' to emphasize an understanding of professional development as a process through which teachers learn to teach. This new position redirects attention from cognitive to social processes of teacher education, in which learning to teach is conceptualized as a long-term and complex developmental process that is the result of participation in social practices and educational contexts associated with learning (Johnson 2009: 10). On the other hand, European models of foreign language teacher education over the last decade or so have been primarily concerned with intercultural and pluricultural awareness rising among teachers, with a clearly and explicitly stated need for social and community engagement. This engagement aims at opening a constructive and critical dialogue with students, their parents, community representatives, and regional and national policy makers in

order to provide educational space for new generations of plurilingual, pluricultural Europeans with heightened degrees of recognition, tolerance, and acceptance of the 'other' and the 'different'. In this sense, the concept of teacher education goes hand-in-hand with the concept of democratic education for everyone within formal educational systems, thus allowing for access to foreign language education to all children regardless of their economic, ethnic, or religious background. Furthermore, such an approach to foreign language teacher education insists upon making teachers active agents in the design, development, and implementation of language learning at different levels of the formal education system.

In this study, examples of Spanish-language instructor education and community service-teaching in Serbia are presented in order to illustrate possibilities for raising teacher awareness and a critical attitude toward foreign language education policies. It is further argued that if foreign language teachers are given the opportunity to critically assess the way they live in real-life classrooms, they are more likely to take an active and productive role in the formation of those policies and the implementation of teaching/learning practices. This study also serves as an illustration of how the theory of situated learning can be purposefully and effectively implemented in a concrete sociopolitical and cultural context.

2. Situated Learning of Teaching

Stemming from educational research, the social theory of situated learning has significantly influenced the approaches to second language teacher education (Lave and Wenger 1991; Wenger 1998). It is suggested that learning occurs through the process of participation in practices of social communities and through construction of identities in relation to these communities. This way of learning is more than just "learning by doing," or experiential learning, since it involves people being full participants in the world and in generating meaning (Tennant 1997: 73). It goes together with the individual transformation and reconceptualization of one's identity. Central to the theory of situated learning is the idea of legitimate peripheral participation (Lave and Wenger 1991). Initially, individuals join communities to learn at the periphery, and, as they become more competent, they move toward the center of a particular community. Learning, thus, does not conform to the acquisition metaphor where "learning means acquisition and accumulation of goods" and implies "gaining ownership over some kind of self-sustained entity" (Sfard 1998: 4). Learning is, in fact, described through the participation metaphor (Sfard 1998: 6) as moving toward membership in a community. There is an essential shift in emphasis "from possession to becoming and from the decontextualized learner to the learner as part of a larger group that engages in shared activities" (Grabois 2008).

These issues are closely related to the question of what lies at the core of teacher education programs. Opposing arguments vacillate between the opinion that prospective teachers should be introduced to knowledge about language, such as phonology, syntax, pragmatics, and second/foreign language acquisition (Yates and Muchisky 2003); the belief that the sociocultural process of learning to teach should be central to teacher education (Johnson 2006); and the idea that learning to use the teaching space well is necessary in order to successfully face challenges of different sociopolitical and cultural stereotypes, prejudice, and negative language ideologies among students, which stem from overall ideologies cherished and nurtured within respective local, regional, and national communities. In our view, however, these tenets are not mutually exclusive, since the first refers to the content of teacher education and the second is mainly concerned with the context and process of learning to teach. This latter aspect of foreign language teacher education also deals with issues of empowerment by directly addressing an instructor's "pedagogical beliefs, political and personal ideologies [which] are salient in the policy to practice connection" (Stritikus 2003). Herein, it is also hypothesized that empowering the teachers helps them better understand their role in the overall educational process and shows them a way to become active participants in language education policy formation and implementation.

Theories of situated knowledge show that cognition and awareness involve the experience of practices rather than just accumulated information and suggest that processes of learning are negotiated by people in what they do, through experiences in social practices associated with particular activities (Johnson 2006: 237).

Participation plays a central role in the complex processes of identity formation since it provides teachers with opportunities to reevaluate their belief systems. In a recent qualitative study that follows the development of identities-in-practice, Kanno and Stuart (2011) show how classroom practice helped nurture identities of two novice teachers and how their emerging identities in turn shaped their practice. Tsui (2007) presents a case study of a complex negotiation of teacher identity in which the teacher's relationships with colleagues and mentors, local educational policy, and personal beliefs about the most adequate teaching methodology created ongoing tension. Essential to identity are identification and negotiation of meaning, which are intrinsically connected to legitimate access to participation. In order to be fully recognized as a member of a community, the teacher in the study "acquired the competence that defined this learner community through engaging in the social discourse and activities, and aligning himself with the norms and expectations of its members" (Tsui 2007: 674–75).

Tsui (2007) further points out two important sources of teacher identity formation: perception of self as a competent participant in the community and the recognition of a person's (evolving) competence by other community members. These items are strongly interrelated since novice teachers cannot develop competence unless they are given legitimate access to practice. Consequently, teachers, especially new teachers, should be afforded opportunities for developing professional ability and having that mastery recognized.

Mandatory practicum is certainly one way of providing novice teachers with necessary practice, even when such requirements are not easily attainable. Kennedy (1990) observed that typical teacher preparation programs in the United States usually only require around 75 days of classroom experience, while, by the time pre-service teachers complete their undergraduate education, they observed their teachers and participated in their work for up to 3,060 days. Although this proportion is obviously not ideal given the developing nature of teacher change and identity formation, the situation is much worse in countries without large-scale target language instruction. In these instances, alternative approaches to teacher pre-service practicum need to be found and applied. In the remainder of this study, we will present two service-learning programs that aim at providing practice for novice Spanish instructors in Serbia. The intent of those training programs is not only to prepare teachers to efficiently use specific foreign language instructional methodologies, but also to train those educators to become active agents in the creation and implementation of foreign language policy, which affects their teaching and overall ideologies and shapes their attitudes towards the relevance of foreign language teaching, its purpose, its objectives, and its social role in a particular teaching/learning context.

3. Community Service-Learning in Serbia

Experiential education engages students in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development (Jacoby 1996: 4). Service-learning is a teaching tool that conforms to this definition, since it is "a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (National Service-Learning Clearinghouse 2011). It is distinct from traditional volunteer projects in that it involves reflection on the service-learning engagement in relation to academic goals:

[Service-learning is] a course-based, credit-bearing educational experience in which students
(a) participate in an organized service activity that meets identified community needs and

(b) reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. This is in contrast to co-curricular and extracurricular service, from which learning may occur, but for which there is no formal evaluation and documentation of academic learning. (Bringle and Hatcher 1995: 112)

In his review of literature related to service-learning in foreign language instruction, Bereneche (2011) enumerates a number of benefits for those involved in such projects, including increased learning outcomes in academic courses, improved academic performance in related classes, positive effect on faculty members who use service-learning as a teaching tool, stronger development of students' cognitive skills and academic motivation, a heightened sense of civic responsibility, and a greater likelihood that students will pursue a career in the service field. Moreover, service-learning is a powerful pedagogical tool that enhances relationships between universities and communities (Grabois 2008). Considering the advantages, it does not come as a surprise that service-learning has received ever-increasing attention by educational institutions at all levels.

In relation to foreign language instruction, service-learning in the United States and Canada has become one of the most effective ways to facilitate contact between foreign language learners and members of the target culture. On the subject, Zapata (2011) indicates that community service-learning provides "an excellent tool for the enhancement of L2 students' cultural awareness in classes in the United States particularly in places with a high presence of Hispanic immigrants" (87). In addition to providing opportunities for meaningful and contextualized language use, these projects enable students to develop intercultural competence to understand what culture comprises, together with positive attitudes toward cultural diversity and different communicative skills (Paunović 2011). Additionally, contacts with target language communities have helped students develop the five C's (Communication, Culture, Connections, Comparisons, and Communities) proposed by the *Standards for Foreign Language Learning in the 21st Century* (National Standards 1999).

Service-learning projects related to foreign language education in Serbia have been considerably less divulged and even less investigated. To our knowledge, there is only one published article explicitly related to the subject, a book review by Maksimović (2005). In addition, Serbia is a country without a large immigrant population that speaks languages other than Serbian as their first language (L1), which is also reflected in the absence of speakers of Spanish as L1. According to the 2003 and 2012 census data, the proportion of Hispanics in Serbia is so low that it does not appear in the proposed categorization of ethnic and national groups (see Official Results of the Serbian Census 2003, 2012). Consequently, it would be difficult to follow US and Canadian models of Spanish language service-learning programs. Serbian local and regional community needs for foreign-language learning are of a completely different kind, based on the currently increasing awareness of the relevance of intercultural communicative competence (defined in not so many words in everyday life) in light of the imminent presence of Europe in Serbia and Serbia in Europe.

"Foreign language education in Serbia (in terms of languages which are favored at specific points in time, and in terms of attitudes toward early foreign language learning) has always been a very direct reflection of the sociopolitical and economic factors of a given era, with visibly (and often explicitly) defined strategic objectives which have led to the creation of specific language education policies in this area" (Filipović, Vučo, and Djurić 2007: 231–32). The political and cultural influence of countries whose languages have been chosen has always played a crucial role in the selection of foreign languages and their presence in Serbian classrooms: German and French before World War I, French and German between the two World Wars, Russian immediately after World War II, and then English from 1960s onward. Italian and Spanish were introduced in the late 1990s, when, despite the political isolation of the country, over fifty

percent of Serbian schools offered two foreign languages to their students. Methodological options and orientations again varied in accordance with foreign language education planners, ranging from a straightforward grammar-translation method over audiolingual methods to communicative language teaching during the 1990s, and action-oriented language teaching (a “natural” extension of communicative language teaching) proposed by the *Common European Framework of Reference for Languages* (Council of Europe 2001).

Despite the fact that the Spanish language was introduced into the compulsory education system of Serbia some years ago with full accreditation in 2003, its presence in primary and secondary education has been far less than optimal. According to an informal survey conducted in 2010 by the National Agency for Educational Improvement, there are only 18 primary and 11 secondary public schools in Serbia that have introduced Spanish as an elective course subject. If we consider that there are 3,578 regular primary schools, 249 specialized primary schools, and 548 secondary schools in Serbia (Centre for Educational Policy 2007), it is clear that the formal instruction of Spanish has not yet gained much impetus. One of the key reasons for this situation is to be found in an unfavorable economic condition of the Serbian Ministry of Education, which is in charge of employment policy of the educational sector in Serbia. Namely, although Spanish has gained equal status to other foreign languages in the overall curriculum in primary and secondary education, there is no systemic method to hire teachers of Spanish without losing one of the other languages that are currently taught. Therefore, the Ministry has left the decision as to which languages are to be offered to individual schools, school boards, and local communities. Wherever Spanish has been introduced, it has been through personal initiative by teachers themselves who normally start by offering optional courses for several semesters and then work together with parent associations and school boards to provide full-time positions for Spanish teachers within given schools. This particular framework has been created based on experiences from pilot projects carried out by students of Spanish and Hispanic Literatures from the University of Belgrade, who, since 2001, have been given special instruction about the relevance of foreign language teaching as a community service activity (through a regular curriculum in applied linguistics and a course in “Methods of Teaching Spanish as a Foreign Language”), as will be outlined in the case studies presented in the following section. The fact that Spanish has become one of the six foreign languages officially present in the Serbian formal educational system (along with English, German, French, Italian, and Russian) is due to the above outlined activism of future and present teachers of Spanish who have engaged in community service activities such as those presented in the continuation of this investigation.

4. Case Studies

4.1 Empowering Future Spanish Teachers and their Students: Affective Aspects of Foreign Language Learning and Teaching

Foreign language teaching, as many believe (e.g., Arnold 1999: xi–xii), is about affecting students’ lives and increasing their motivation for future study. It is our strong belief that it also has serious affective impact on foreign language teachers as it puts them in real-life situations where they have to address both the academic and everyday concerns of their students, the students’ parents, and the community in which they live and work. Motivational effectiveness, potential for both linguistic and personal growth, increased self-esteem, and enhanced awareness of the teachers’ and students’ position in the globalized world are among the key issues related to language learning and teaching. If we add a particularly complex sociopolitical and economic context, such as the one in which Serbia found itself throughout the 1990s and at the beginning of the 2000s, it becomes obvious that foreign-language teaching and learning in Serbia has, for the last two decades or so, been one of the main windows of opportunity to step outside of the limitations of day-to-day isolation. Consequently, over the last couple of decades, foreign

language learning has been bringing the Serbian students closer to the so much called-upon and desired pluricultural and plurilingual Europe of social and geographic mobility and improved economic and educational opportunity. Although the political isolation of Serbia did not affect foreign language teaching and learning on an institutional level, when it comes to the choice of languages offered in the formal educational system (see Filipović, Vučo, and Djurić 2007 for further information), the true needs of Serbian students of all ages have not been met, as indicated by the informal surveys from different national institutions, such as the National Agency for Educational Improvement and the University of Belgrade.

In 2001, a collaborative agreement was made between the Spanish Red Cross offices in Belgrade and the Red Cross office of the city of Kragujevac in an attempt to respond to the professional needs of students of Spanish language and Hispanic literatures (i.e., future teachers of Spanish as a foreign language from the University of Belgrade). Specifically, they offered a number of extracurricular, short-term, introductory courses of Spanish to grade-school students from rural areas of the municipality of Kragujevac who did not have access to a wide range of foreign languages within their regular education. The students, who were prospective Spanish teachers, assumed their roles as curriculum designers, teachers, and cultural mediators with enthusiasm. At the time, they were all attending a course called “Teaching Spanish as a Foreign Language” during the senior year of the undergraduate program. As part of their practical education, they designed and published a textbook, *Introduction to Spanish and Hispanic Cultures* (Filipović and Peña 2002), prepared a syllabus, and carried out two-month-long courses in several rural schools in the municipality of Kragujevac. The classes were held on weekends, which meant that the students/prospective teachers and the grade-schoolers had to invest extra time and effort in order to attend. The success was completely unexpected. The students/prospective teachers traveled 250 kilometers from Belgrade to Kragujevac with a shuttle service provided by the Spanish Red Cross, stayed for two nights a week at a student dorm (of the University of Kragujevac), and were driven to local villages to teach every morning. The grade-schoolers showed up regularly in large numbers, motivated to learn not only the basics of the language but also to understand more about Hispanic cultures, which were at those times limited to a number of stereotypes presented through *telenovelas*, a TV genre extremely popular during the 1990s in Serbia.

A project entitled “Escuelas-eslabón de solidaridad” was established by the Spanish Red Cross in the aftermath of this pioneering project, which connected several schools from the municipality of Kragujevac with schools in Spain through visits and cultural exchange programs. All the students/prospective teachers wrote journals in which they presented their views on the teaching process, its outcomes, and their attitudes toward the project itself. The journals unanimously expressed satisfaction with the concept of communicative language teaching on which their teaching materials and the syllabus were based (an approach to foreign language teaching which, at the time, was still not widely accepted in Serbia), as well as their enthusiasm about the grade-schoolers’ motivation for and success in learning. Furthermore, the journals contained reflections regarding the development of their professional identities, which stood in direct correlation to their positive experience throughout the project. And last, but not least, together with their mentor, a faculty member coordinating the project, they discussed the concepts of language education policy and educational, social, economic, political, and other factors that have serious impact on their design and development not only in Serbia, but in other countries as well. Those discussions helped to develop an awareness of the need to continue their education in this area through formal and informal education options, which makes them active agents who influence language education policy design and development and who work closely with relevant institutions of the state. As pointed out before, this project had a serious impact on the Serbian educational community and played a significant role in the introduction of Spanish as a foreign language in the Serbian formal educational system in 2003.

Consequently, this project presented an important experience as a new way to look at the impact of foreign language teaching. Since 2003, senior year students from the University of Belgrade interested in applied linguistics and teaching Spanish as a foreign language have engaged in similar projects in different towns and cities throughout Serbia. They were joined some years later by their fellow students from the University of Kragujevac. Furthermore, the Association of Students and Graduates in Hispanic Studies was founded by the same individuals who took part in this particular project with a section dedicated to applied linguistics and promotion of Spanish as a foreign language in Serbian grade schools and high schools. Finally, other student associations, such as the Association of International Students of Serbia (AISEC) have joined in these community projects, and, with their support, several optional introductory courses of Spanish as a foreign language were carried out during 2010 and 2011 in Belgrade high schools and within a number of colleges and departments of the University of Belgrade.

4.2 The Spanish Language Workshop: The Role of Community Support

During the academic year 2010–11, another service-learning project titled the Spanish Language Workshop was introduced in two high schools of Kragujevac. The main goal of the workshop, designed as an introductory language course with an important segment dedicated to Hispanic cultures, was to provide high school students with an opportunity to promote their plurilingualism. Importantly, the workshop offered a Spanish language course in schools where this sort of instruction had not been available previously. At the same time, it represented a valuable source of professional pre-service practice for the Spanish language students in the final year of their academic program who were, at the same time, attending the course, “Teaching Spanish as a Foreign Language.”

The curriculum for the Spanish Language Workshop was designed by faculty members from the Department of Spanish Language and Hispanic Literatures at University of Kragujevac, since the students/prospective teachers did not have any previous experience in the area of curriculum design and development and since it was assumed that they should be given some sort of guidelines for the curriculum design and implementation. However, students were not constrained to applying specific teaching activities or teaching materials; the workshop was open enough as to allow the students/prospective teachers to plan, organize, and carry out individual classes in the way they considered appropriate, as long as they addressed the proposed communicative and cultural units. Consequently, the main objective of the service-learning course was to develop not only basic communicative skills in Spanish as a foreign language, but also to help high school students who attended the course heighten their awareness, tolerance, and acceptance of other and different cultures.

The students/prospective teachers worked in teams of two and each couple taught a designated group of high school students during two consecutive weeks. They jointly prepared activities and teaching materials and discussed the content and organization of the activities with a coordinating faculty member, but the student-teachers were individually responsible for the implementation of classes. In addition, they needed to complete a teaching journal in which they presented their reflections about the overall teaching process. More specifically, they discussed class goals, content, activities, and teaching material, and they evaluated the outcomes and success of each of these segments of their classes. For the purpose of project evaluation, the teaching journals were analyzed in order to identify common themes, which were consequently contrasted with field observations. A reoccurring theme in the teaching journals was an observation of both teachers' and students' motivation in relation to classroom dynamics. Most students stated that they entered the classroom with a high level of anxiety that decreased progressively as engagement in the project evolved. They were able to observe that the nature of selected activities and their teaching attitudes directly reflected student engagement in the

learning process. This insight made the educators reconsider their activities and strategies and incited them to move from a relatively secure, teacher-centered approach to a more interactive and playful classroom which was perceived as more motivating for the attending high school students. Teachers were also quick to realize that an essential element for a successful class was attentiveness to student needs and interests, which they formulated in terms of openness for improvisation and spontaneity. Although not all students were equally perceptive, the fact that they needed to continuously self-evaluate their teaching practices and instructional decisions, which were modified in accordance with the teaching experience they were exposed to, was particularly enlightening for the students/prospective teachers and the involved faculty. Most students/prospective teachers observed that the second class they taught was always much easier, not only because their anxiety was considerably lower, but also because they had a benchmark against which to measure their performance. One student/prospective teacher commented how the second class offered an opportunity to overcome pitfalls and mistakes. In spite of the short-term engagement in this service-learning program, the teaching journals provided evidence of positive effects of this teaching initiation. In other words, these teachers-in-training were given access to professional practice that served as a cornerstone for their teacher identity formation.

While much effort was invested in the smooth realization of the Spanish Language Workshop and conscious attention was dedicated to the creation of similar conditions for its implementation, the reception of this workshop varied in the two high schools. In the beginning, it was welcomed in both locations and high school students showed great interest, which was confirmed by the number of applicants who volunteered to attend the two-month workshop. One workshop functioned smoothly from the beginning until the end of the semester with approximately the same number of students. However, the other workshop suffered during the third week when high school students started dropping classes and attending each time in lesser number. Possible explanations are to be found in the attitude of the relevant members of the local community. In the first case, the school's vice principal gave overt support to the workshop and made sure it was carried out under optimal conditions. In fact, the school allocated its most exclusive classroom for the Spanish workshop while another workshop, which was previously organized there by the same vice principal, was relocated. During the teachers strike in 2011,² the Spanish Language Workshop was scheduled at different hours that were more convenient for high school students, so that they could continue with regular attendance. On the other hand, the strike had a negative effect on the workshop in the second high school. This high school vice principal failed to reschedule the class hours of the workshop when a drop in the attendance was noticed, and he assigned the coordination of the Spanish workshop to a high school freshman student. The faculty tried to negotiate these problematic issues and the vice principal acted somewhat more supportively. Nonetheless, attendance worsened progressively until the students/prospective teachers could not be sure if they would be able to complete their classes. Naturally, the anxiety that was already present due to the novelty of the professional engagement was aggravated by this additional stress. As a consequence, the responsible faculty member decided to redirect all university students/prospective teachers to the other school.

As Barreneche (2011: 112) has observed, educators are often overwhelmed by numerous responsibilities and it might be difficult for them to coordinate their regular workload with additional activities. Nevertheless, local community support is indispensable for a service-learning program to succeed. This workshop experience proved that the alleged approval was in no way sufficient since the workshop participants were attune to the actual community attitudes. Although in both cases the high school students' participation was completely voluntary, they were aware that, in the first case, their attendance would be acknowledged and valued, while in the other case, the students could not make a definite judgment regarding their local community's interest in their service-learning engagement. They clearly perceived consistency between the propagated values and those that were actually practiced in the first high school, and the lack thereof in the other, and they acted accordingly.

The students/prospective teachers in this workshop were not explicitly educated in the area of language education policy and its affects on specific sociopolitical contexts. It is possible that this is partly the reason why the workshop was not completely successful, as the students/prospective teachers did not find a way to approach their students and enhance their motivation, thus leaving these important aspects of the educational process to the relevant members of the local educational community. In this particular case, their educational (and strategic) interests did not coincide with those of foreign language practitioners. Furthermore, the negative aspects of this service-learning program highlighted this community's attitudes toward the promotion of plurilingualism and pluriculturalism. Some of the difficulties that occurred during the program should not have come as a surprise, given the predominantly monocultural context in which it was realized, but it still made the participants more sensitive to the community's needs.

5. Conclusions

Language education policies always “interact with contested and contesting ideologies” (Tollefson 2002: 2) regarding the status and the position of different foreign languages within the society at large on diachronic and synchronic axes (popular language attitudes). Consequently, economic, political, and other orientations of local communities, and the feelings and attitudes of individual students and their parents, as well as the perception of languages as economic and other resources, all need to be taken into consideration at every step of the teacher education process. In order to be able to contest and eliminate negative stereotypes (i.e., cultural, ethnic, racial, and other types of intolerance and ignorance), foreign language teachers need to recognize their own agentive role and its impact on foreign language policy creation. They must also take into consideration not only pedagogical and methodological concerns, but also historical, cultural, and other aspects, of the speech communities and polities they live in, as well as the cultures and polities of the foreign languages they teach (Bhattacharya et al. 2007). Furthermore, they need to be able to prepare their students for the lifelong learning, which opens up new perspectives for acquiring and using a number of foreign languages in a broad range of communicative contexts, open to creating and accepting their own new identities through recognition and understanding of the identities of others. In other words, foreign language teachers as education policy makers and classroom practitioners engage in critical teaching “in a foreign language classroom which becomes a ‘third’ space, a place where the source and the target cultures meet to create an atmosphere of interculturality leading to a heightened degrees of intercultural and plurilingual competence and awareness” (Vučo, Filipović, and Marković 2011).

Service-learning programs presented in the previous sections helped students identify different aspects of the teaching process of which, in some occasions, they might not have even been conscious previous to this experience. Students/prospective Spanish teachers found themselves for the first time in the new role of teaching practitioners, so they increasingly became aware of the importance of their students' motivations, which consequently influenced the way they engaged in their coursework both during the service-learning programs/workshops and their university classes. They realized that even the best possible set of classroom activities accompanied by illustrative and motivating material could not guarantee a successful class. Instead, a general conclusion was drawn that the rapport between teachers and their students was what gave a decisive note to these prospective teachers' perceptions of their teaching practice. The short-term engagement in the service-learning programs, naturally, was not sufficient to allow the students/prospective teachers to fully develop their professional identities. However, the students/prospective teachers went through an initiation process that helped them start to understand a complex relationship between the teaching and the learning processes and to recognize a multilayered set of social, political, cultural, economic, historical, and other factors that impact the way they and their students find their way in the foreign language classroom and work together on the formation of new, broadened/altered/enriched (or more restricted) identities of

all those involved. Furthermore, those who took part in successful service-learning programs and workshops also received initial encouragement leading to empowerment regarding the relevance and importance of their active engagement in the creation and implementation of the foreign language educational process. The service-learning programs were envisioned in a way that enabled the students/prospective teachers to perceive their own professional competence while being responsible participants in the community engagement. They were able to recognize the effect of their teaching decisions and practices on their students' actions and to reevaluate their belief systems in light of the immediate teaching/learning context.

"Foreign language education, in line with current innovation trends all over Europe, may be viewed within the framework of an interparadigmatic change which is characterized by the generally accepted feeling that language is the most significant social activity human beings are able to perform" (Vez 2008: 1). Consequently, as in practically all facets of our social life, foreign language teaching and learning needs to be sensitive to our ever-changing communicative needs, as well as to social and cultural meanings and interpretations of all our linguistic choices (i.e., languages, varieties of a single language, styles and registers of a single variety, etc.). The foreign language instructor is viewed as a pivotal point in this complex and multifaceted activity of teaching and learning, and teacher education is understood as one of the most important aspects that contribute to a successful or less accomplished teaching/learning process. This calls for critical foreign language teacher education (Hawkins and Norton 2009: 32), which starts early on as part of undergraduate university education where first contacts with real-life teaching contexts are made. Curriculum design and development, teaching materials creation, and the execution of the teaching process all should be part of such foreign teacher education. Didactic and methodological competences are not sufficient for such a critical education to be carried out. Knowledge about social, political, cultural, and contextual aspects of foreign language teaching needs to be acquired and implemented, which would empower the teachers on the one hand and give them a fair share of responsibility for their professional actions on the other. Community teaching and service-learning as parts of regular teacher education curricula in two Serbian universities have shown a positive impact on the creation of a competent community of practice for future teachers who have developed common teaching and language ideologies, which have helped them understand better their needs as well as the needs and interests of the students with whom they worked.

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NOTES

¹ We will use the term 'foreign language' throughout since this study was completed in the context of foreign language learning and teaching.

² In the spring semester of 2011, virtually all educational workers from primary and secondary schools in Serbia participated in a strike that lasted almost two months, during which class instruction time was generally cut from 45 to 30 minutes. The main reasons for the strike were related to unsatisfactory working conditions and low teacher income.

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When Service-Learning Is Not a “Border-crossing” Experience: Outcomes of a Graduate Spanish Online Course

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Abstract: Research on Spanish service-learning has focused mainly on the outcomes of service-learning for undergraduate students learning Spanish as a second language. This article examines the role of service-learning in a graduate online course for practicing Spanish teachers and the outcomes of the service-learning experience for three participants who identified themselves as members of the Spanish-speaking community. The results of the study illustrate the need to design service-learning courses that take into account the backgrounds and specific learning outcomes of these students.

Keywords: heritage speakers/hablantes de lengua de herencia, language teacher education/formación de profesores de idiomas, online teaching/enseñanza en línea, service-learning/aprendizaje-servicio, Spanish/español

1. Introduction

In the last decade and a half, the field of Spanish language teaching has seen an increase in the number of service-learning courses offered across the country to provide students the opportunity to use their language skills while serving Spanish-speaking communities. With the growing number of heritage speakers enrolling in Spanish courses as well as those who have close ties to the Spanish-speaking community, it is important to reexamine the role of service-learning from the perspective of these student populations. The initial study outlined in this article gives a detailed account of the design of a graduate Spanish online service-learning course for the Master of Arts in the Teaching of Languages at The University of Southern Mississippi and the outcomes of the service-learning experience for the teachers enrolled in the course that identified themselves as members of the Spanish-speaking community. Before analyzing the data, let us look briefly at service-learning in the field of Spanish teaching and learning, how e-service works, and the original objectives and anticipated challenges of the course.

2. Service-Learning and the Spanish Curriculum

There are many definitions of service-learning, but at their core are three important premises: 1) a clear connection between academic learning objectives and the service experience; 2) meeting a community need that promotes reciprocal learning between the students and the community; and 3) structured reflection (Bringle and Hatcher 2003; Campus Compact 2003; Furco 1996). Service-learning in Spanish-language teaching is relatively new. Even though there is much research published on service-learning, Weldon and Trautman (2003) observe that “the connection between foreign-language learning and service-learning has been recognized explicitly” (575) only fairly recently, mainly from the publication in 1999 of the collection *Construyendo Puentes (Building Bridges): Concepts and Models for Service-Learning in Spanish*

(Hellebrandt and Varona 1999). At that time, Hellebrandt and Varona (1999), the editors of the monograph, lamented “after reviewing all the contributions, we found that service-learning has found only limited acceptance in the field of teaching Spanish language and literature” (3). In the same book, Hale (1999) posited that “a missing link yet to be extensively explored is the application of service-learning to the foreign- or second-language curriculum” (9), even though, as Zlotkowski (1999) pointed out, “Spanish may seem a natural choice of disciplines with which to link service-learning, given the size and growing importance of the Spanish-speaking community in the United States” (vi).

Since the publication of *Construyendo Puentes (Building Bridges)*, there has been a significant amount of research dedicated to Spanish service-learning as a field of study. Most current research centers on the impact and outcomes of service-learning in undergraduate students’ language acquisition and cultural understanding from beginner language courses to upper-level advanced courses (Barreneche 2011; Kaplan and Pérez Gamboa 2004; Lear and Abbott 2009; Nelson and Scott 2008; Pellettieri 2011; Plann 2002; Raschio 2004; Tacelosky 2008; Tilley-Lubbs 2004b; Weldon and Trautmann 2003; Zapata 2011). Some research points to the importance of service-learning in the preparation of pre-service K–12 teachers (Buchanan, Baldwin, and Rudisill 2002; Donahue 2000; Wade and Anderson 1996), including bilingual (Baldwin, Díaz-Greenberg, and Keating 1999) and foreign-language educators (Tilley-Lubbs 2004a). Although there are some accounts of initiatives to bring service-learning pedagogy to practicing Spanish teachers through conference workshops and state-wide institutes (Greene 2004; Long 2004), there are no studies on the role of service-learning in graduate Spanish teacher education courses and its effects on practicing Spanish teachers, nor on the pairing of online learning and service-learning in Spanish teacher education programs. Before discussing the results of this study, it is important to situate service-learning within an online perspective.

3. Blending Online Education and Service-Learning

Online teaching and learning are becoming commonplace in higher education. In the case of foreign language, the use of online platforms to enhance classroom interaction and/or extend the learning process outside of the classroom form part of almost all language classes and all textbooks include online sites with activities, workbooks, videos, etc. Different undergraduate and graduate programs are exploring the world of online teaching and learning to extend their educational offerings beyond campus boundaries to reach a student population that is in need of the flexibility that online programs can provide. As Larreamendy-Joerns and Leinhardt (2006) point out, “distance learning and teaching . . . are no longer bound to the university extension”; they are at the “center of university life” (570). This migration to the center is two-fold: “the merging of online teaching and learning into the stream of everyday practices at universities, and the increasingly salient role of distance programs in institutions of higher education” (572).

Both online education and service-learning have provoked, and keep provoking, positive and negative reactions in the academic community. According to Larreamendy-Joerns and Leinhardt (2006), these reactions “occur whenever pedagogical innovations challenge the classroom as the privileged scenario for learning and instruction, and the teacher as ultimate source of knowledge and control” (572). The blending of service-learning with online learning provides the opportunity for distance learners to also “engage in activities that address human and community needs and have structured opportunities to participate in activities to promote their learning and development” (Strait and Sauer 2004: 62). Strait and Sauer (2004) point out that while on-campus service-learning courses tap into the local community, online students belong to different communities scattered throughout the country or the world and “the challenge is how to provide a quality experience in service-learning while meeting the needs of multiple students in multiple communities. This type of distributed service-learning is called e-service” (62). However, a clear benefit is that online students involved in e-service “get the

opportunity to wrestle with complex issues right in their own communities and to become a part of the solution” (64).

4. My Experiences and Beliefs and Design of the Course

At The University of Southern Mississippi, the Master of Arts in the Teaching of Languages (MATL), offered by the Department of Foreign Languages and Literatures, has a fully online option. Even though I had been planning on teaching a service-learning course since my participation in a Service-Learning Faculty Seminar in the spring of 2009, it was not until the fall of 2010 that I felt I was ready to offer my first service-learning course. I was scheduled to teach an online, Special Topics graduate Spanish course on a topic of my preference and I chose to develop one about Spanish in the United States. My experiences and beliefs about both online teaching and service-learning influenced the design of the course. Regarding service-learning, I had internalized the important requirements of benefit reciprocity both for the community and the student, the careful alignment of the academic material with the service-learning experience, and the need to include a reflection component that meshed both academic content and service in the community into one unified and coherent learning experience for the students. During the year and a half since the seminar, I had read and thought much about meaningful service, linking service to academic content, and, even though I was still not certain how well I could manage the reflection component, I felt that it was the time to give service-learning a try.

While my thoughts about service-learning had finally solidified, two years of experience teaching online had also allowed me to come up with a workable online course design, and the course topic was ideally suited to align academic learning with service-learning. However, I recognized that no matter how well organized the course and how interactive the teaching materials and assignments might be, the online medium was still lacking in immediate human interaction. Even when online programs are successful and “appreciated by teachers in many parts of the world” (Nunan 2002: 620), in the typical student’s mind, they rarely compare to the dynamics of an on-campus classroom. Nunan (2002) discovered this with his own online students, who “when asked . . . whether, if they had the chance, they would opt for a face-to-face program, all answered in the affirmative, maintaining that any form of distance education, whether supported by the Web or not, was second best to learning face-to-face” (620). A service-learning oriented, graduate language course would give the students the human dimension that the online platform lacked. The service-learning communities would be their classroom as the students would become involved in the communities about which we would be reading and conversing.

5. Service-Learning Components and Course Enrollment

Knowing how important it is to prepare students for the service-learning experience, I built a service-learning unit into the course. During the first two weeks, and before beginning their study of the content, students had to complete a preliminary unit on service-learning to learn about it, to reflect on it, to make connections between service-learning and the content of the course, and to reach their own conclusions of what they wanted to get out of the semester-long experience. The preliminary unit included four different readings that not only defined what service-learning is, but also described the possible pitfalls and problems that might accompany short-term service-learning.¹ The objectives of these readings were first to allow the students to consider the benefits of service-learning as well as its possible drawbacks, and second, to reflect on those aspects to be sensitive to the consequences—both good and bad—of their service and to take preventative measures to ensure that they would inform and prepare the communities they served for their short-term involvement. Among other course-related tasks, each participant was expected to keep a journal to reflect upon course material and the

service-learning experience and to answer the reflection prompts assigned for each entry. The students were also required to write a final reflection paper and produce a final project related to their service-learning experience.

The students enrolled in the course were pursuing a MATL degree with a concentration in Spanish. All had taken at least one other course in the MATL program, so they were familiar with the course management system Web CT and online learning. None of the students had previously taken another graduate course with a service-learning component, but some students had experience with community service during their undergraduate studies or at some other point in their lives. The course had a total of sixteen female graduate students. Of those, fourteen were practicing teachers, eight were high school teachers, four were K–6 teachers, one had taught in both high school and elementary school settings but was not teaching at the time, and one was teaching at the college level. The other two participants were graduate students with no previous teaching experience.

6. Anticipated Challenges and Solutions

6.1 Finding a Service-Learning Site

The luxury of having a community partner already lined up and a fully planned service-learning experience was not possible for our online course since students were scattered throughout the country. Not being able to arrange the service-learning experience for them and permitting students to find their own community partners was a major concern. The time it would take the students to find their service-learning site was an unknown and unpredictable variable. I anticipated that the search might take more time for some students. To preempt as much as possible any feelings of frustration and/or anxiety, I included time in the course plan for students to search for community partners, which accompanied the readings on service-learning. The first two and a half weeks of the semester were dedicated exclusively to reading and learning about service-learning and finding appropriate service sites.

The process of searching for and selecting a community site proved to be a valuable experience in and of itself. It allowed the students to discover the resources available to the Spanish-speaking population and to become acquainted with the different organizations in their communities that worked with them. As teachers who in the future might consider incorporating service-learning into their own teaching, they would already have a realistic idea and first-hand experience of where to find a community partner and how to set up a service-learning partnership. The freedom to select the service-learning experience allowed students to tailor it to their own interests and schedule.

6.2 Journaling Issues

Since this was my first service-learning course, I was concerned about the efficacy of the reflection component and my own ability to productively guide the students' reflective process. I was very aware that "how reflection activities are designed plays an important role in their [the students'] capacity to yield learning, support personal growth, provide insight, develop skills, and promote civic responsibility" and that "reflection activities must allow students to discover the value of dialogue, embrace the importance of perplexity in the learning process, and develop the ability to make meaning of personal experience" (Bringle and Hatcher 2003: 88). To balance my lack of experience, I turned to experts in the field. For the journal prompts, I followed the framework proposed by Cone and Harris (1996: 39) to incorporate relevant questions that would encourage these types of outcomes and especially to guide the students to think about what was going on in their experiences and how the readings related to them. For the final reflection paper, I provided the students with a guide based on Ash and Clayton's Reflection Framework Model (2004: 153–54) (see Appendix).

Another cause for concern was the degree of “honesty” of the journal entries; some students might not want to write about the experiences perceived as less than positive. To ensure that students understood that there were no correct or incorrect answers, the journal assignment was prefaced by a clarification (see Appendix). These instructions and disclosure with the assurance that their honesty would not result in a lower grade were given to guarantee that the students felt comfortable with their own perspective and felt free to write about their experiences as they were occurring, whether positive or negative.

7. Methodology

The course was not initially designed around any research agenda or objectives. The service-learning orientation was simply my desire to make the content of an online course relevant to my students, with community involvement providing the immediate human touch and connection lacking in an online delivery format. It was only after the completion of the course that I considered formally sharing the outcomes of the experience, encouraged by Weldon and Trautmann’s (2003) comment that “published reports of specific courses and analytical evaluation of their learning outcomes . . . are quite limited” (575) and the fact that this current study would add to the growing body of research on Spanish service-learning from the point of view of online teaching and learning and a different student population, that of in-service K–12 Spanish teachers. The initial motivation driving the research was to discover the effect service-learning experiences would have on practicing K–12 Spanish teachers.

7.1 Participant Selection Process and Research Questions

Even though my original intention was to analyze only the outcomes of the K–12 practicing Spanish teachers, reducing the group to thirteen participants, it soon became clear through the close reading of the students’ work that the data necessitated a further division. The group of participants would need to be divided into two clear subgroups with outcomes that represented two different sides of service-learning, each one warranting its own study. One group is populated by participants for whom the Spanish language and cultures are not native, a characteristic shared with the other groups studied by the mainstream research on service-learning in the teaching of Spanish. The other group is formed by the three participants who identified themselves as members of the Spanish-speaking community, either by birth or marriage, a group underrepresented in the research in Spanish service-learning from the point of view of the group performing service-learning. Butin (2006) broaches this situation by asking a poignant question: “[S]ervice-learning is premised on fostering ‘border-crossing’ across categories of race, ethnicity, class, (im)migrant status, language, and (dis)ability. Yet what happens when the postsecondary population *already* occupies those identity categories?” (482). The “border-crossing” approach in the course clearly did not apply to the second group of participants. With this information, I narrowed the scope of this study to “begin theorizing how service-learning is experienced differently by those from different groups” (Green 2003: 276) and to attempt to answer the question posed by Butin (2006). What happens to students who “occupy,” either by birth or by close association, the cultural and/or linguistic identity categories of the community with which they are working in a service-learning experience?²

7.2 Data Analysis Approach

In the present study, data was taken from the second group of three participants and their eight reflection journal entries, e-mail correspondences, discussion board postings, final projects, and final reflection papers about the course and the service-learning experience. Two of the participants are heritage speakers of Spanish: one was born in the United States while the other,

born in Cuba, moved with her family to the United States as a child. The third participant, not a heritage speaker, considers herself a member of the Spanish-speaking community through marriage and is actively involved in the Spanish-speaking community. I decided to include her in this group because she presents a similar challenge as that of the heritage speakers. The approach to the analysis of the students' work is qualitative. I agree with Butin (2006) who points out that in service-learning "the number of variables, from type of sites to types of interactions to types of reflection to types of teaching styles, becomes too unmanageable to accurately quantify and measure" (488) and that "scientific inquiry . . . is not at the heart of service-learning, nor should it be" (490). Furthermore, I believe that the strength of service-learning pedagogy, and what leads practitioners to incorporate it into their teaching, lies precisely in its focus on the quality of each individual's experience and its insistence on "defying quantitative solutions" (Butin 2006: 489). As Shumer (2000) points out, "if we assume that service learning is context-driven, and idiosyncratic to the student, the site, and the program, then we need data and analysis that focuses on the details of the people and processes" (79). The data was analyzed to determine what happened to the three participants who already occupied the "identity category" of those being served and to identify themes that might differ from the mainstream group.

8. Service-Learning Experience Outcomes

Through the analysis of the participants' work, three main topics came to the forefront: 1) their approach to finding a service-learning experience, 2) their reflection on their personal histories, and 3) their perceived value of the service-learning experience. All of the participants have allowed the use of their coursework for the purpose of this study.³ In order to personalize the narrative, the students have been given pseudonyms: Elena, Rosario, and Jenny.

8.1 Finding a Service-Learning Site

Although I had anticipated that finding a service-learning site might be challenging for the students, and despite having built some provisions into the course to help ensure "a quality experience in service-learning while meeting the needs of multiple students in multiple communities" (Strait and Sauer 2004: 62), I had not envisioned the new dimension that these students would add to the anticipated challenge. The processes that the participants followed to find a service-learning arrangement that matched their interests and the objectives of the course revealed more information about each student. I was a little disappointed at the time with the selections of both Elena and Rosario. Their approach to the assignment revealed that, even though they had ties to the community they were going to serve, neither of them appeared to be actively involved, beyond their personal circle, with the Spanish-speaking community in their respective towns. While all the other students were actively searching for appropriate service-learning sites, Elena and Rosario did not go deeper into the community to find out what was needed.

Elena suggested that she could help as an English tutor for foreign Spanish-speaking students at the English Language Institute at the university, but I encouraged her to find another experience that would allow her to serve the Spanish-speaking community outside of the university. After that she decided to mentor a Spanish-speaking student at her school. Elena's reflection about the process is included here:

El proceso de encontrar un sitio para servir la comunidad hispana ha sido un poco difícil. . . . Después de evaluar mis opciones, pensé en mi escuela. Nosotros tenemos varios alumnos hispanohablantes que necesitan ayuda en sus tareas y en su inglés. Aunque tenemos una maestra de ELL, ella tiene que servir a ochenta estudiantes entre dos escuelas. . . . En mi sitio, estoy trabajando con un alumno hispano que está aprendiendo el inglés como segundo idioma en mi escuela.

Rosario first suggested helping a missionary couple learn Spanish for their upcoming mission to Costa Rica. Again, I intervened and redirected her towards the Spanish-speaking community in her town. She asked a Spanish-speaking teacher candidate in her workplace about a place to volunteer, and she found out that there was a great need for interpreters. After she realized that becoming an interpreter took too much time and involved a lot of paperwork, she decided to mentor the same teacher candidate for her service-learning experience, and she comments on the experience in the following lines:

Estoy ayudándole a una señora Ecuatoriana que está entrenándose para ser maestra de español. . . . M— sabe hablar el español sin problemas pero . . . no se siente cómoda suficientemente para enseñar la gramática a los chicos que no saben el español. Ella sabe hablar el idioma pero enseñar las reglas gramaticales es otra cuestión. . . . En esto estamos trabajando nosotras.

Now I understand that for these students, the required service-learning project might have been just that, a course requirement that might have seemed redundant. However, after my intervention, even if the requirement seemed pointless to them, they graciously complied without objection.

On the contrary, the third participant, Jenny, was very familiar with the needs of the community and did raise objections. She wanted to document the mural art in her neighborhood to showcase and preserve the cultural impact of the Spanish-speaking community in her city. Again, I tried to redirect her to find another type of service that would put her in direct contact with the community. In her first journal entry, she wrote about her long and extensive experience serving the Spanish-speaking community. She lamented that she was being required to do a service-learning project similar to others that she had already completed in the past—such as painting a community center or helping in a food pantry—simply to satisfy a course requirement, because the professor thought that the service she really wanted to do did not fit the objectives of the course. To be fair, I did not know that she had been so active in the Spanish-speaking community or that she had so much prior service experience. Needless to say, after reading her journal entry, I reconsidered my position and approved her proposed project. Jenny reflects on her experience finding a community partner in the following lines:

Llamé a una amiga activista de la comunidad y hablamos de la idea de conservar en fotos los preciosos murales en El Distrito —. Desafortunadamente, en este curso preservación de historia no se considera “service learning” entonces L— me dijo que podría pintar oficinas y salones en la escuela donde ella trabaja. . . . Gracias a mis años de trabajo dentro la comunidad latina no tuve que investigar para poder encontrar en dónde trabajar de voluntaria. En mi caso era cuestión de limitar ideas, en dónde, y con quién. L— se reía de mí, —Jenny, ¿Tú tienes que dar servicio a la comunidad latina? ¿No cuentan todos los años que ya has trabajado dentro la comunidad latina? —No. —le dije. ¡Pero con una sola llamada encontré en dónde trabajar!

Early in the process of identifying service-learning opportunities, I felt the need to help my students find similar service-learning experiences. With the online format and with my students scattered throughout the country, however, I quickly realized that I had to let go of the notion of one service site for all. Nevertheless, I still tried to organize the experiences with some uniformity by having students communicate with me about their plans, giving feedback and suggesting other ideas if I thought their proposed service experience did not fit the objectives of the course. I was still thinking about service-learning from the point of view of a “border-crossing” experience and not from the point of view of members belonging to the community being served. My interventions were guided by this lens.

8.2 Reflections on Personal Histories

The three participants were the only students that used their journal writing to reflect on their own personal histories; each one wrote about their position in relation to the community they were serving. The narration was longer in the case of Elena and Rosario, the heritage speakers. The service-learning assignment led them to write about their own lives as members of the Spanish-speaking community in general and to compare and contrast their stories with those of the people they were serving. For them, the central point of their narrative was to affirm their individuality while still recognizing their connection to the Spanish-speaking community. It seemed important to them to identify themselves as individuals with their own unique life trajectories, that both connected them with and distinguished them from those whom they served, in order to demonstrate that every member of the Spanish-speaking community has different experiences within the commonalities of shared language and cultures. Rosario commented:

Pienso en mi juventud después que llegué a los Estados Unidos. No sabía el idioma ni la cultura. No tenía amigos o amigas. Tenía mi familia y mi mundo era tan pequeño en mi hogar pero tan extraño y temeroso afuera de mis paredes. Nosotros fuimos a vivir en West Palm Beach después que llegamos de Cuba y afuera de la escuela, que era traumático al principio, empezamos a ir a la iglesia bautista de nuestro pueblo y habían otros chicos que hablaban español. Fue como los rayos del sol penetraron la penumbra que existía en mi mundo exterior. Mientras la maestra mía venía después de la escuela a enseñarme y el apoyo de mis padres, los días pasaron y en un tiempo corto aprendí el idioma. Pude abrir esa puerta que estaba cerrada para mí. Otro mundo se abrió y otras oportunidades. Con esas oportunidades también vinieron las niñas y niños que me ridiculizaban. Mi pronunciación era pesada y se reían de mí. Poco a poco, me mejoré hasta que al fin, no tenía ninguna.

And, Elena wrote:

Aunque mi alumno y yo somos mexicanos, existen varias diferencias sociales entre nosotros y nuestras familias. En primer lugar, él nació en México y viene de una familia analfabeta. Sus padres trabajaban en el campo y valoran mucho la unidad entre familia. Yo nací en los Estados Unidos, y mi padre era profesor de matemáticas en México. Pero cuando decidió vivir en los Estados Unidos, no continuó su educación para mantener ese puesto. Por esta razón, mi padre trabajó muchos años en una fábrica para mantener a su familia. Desde pequeña, recibí mucho apoyo en cuanto a mi educación y mis estudios. Me acuerdo de los tiempos cuando mi padre me ayudaba con mis tareas y daba revistas y periódicos para leer. Cuando pienso en nuestras familias y el mundo social en que ambos vivimos, me doy cuenta que mi alumno y yo tenemos distintas experiencias en cuanto a la educación. Pero, esto no afecta como nos comunicamos y su enseñanza. Creo que mi alumno solo ve que su maestra es mexicana y habla español como él.

For Jenny, the experience of documenting Hispanic art in her neighborhood allowed her to reflect on the richness of her association with the Spanish-speaking community. Her writing helped her to reconnect with the community she valued and of which she felt a part, as outlined in one of her reflections:

Este diario me ha dado la oportunidad de ver mi vecindad como si fuera extranjera. La tuve que ver como la primera vez que la vi cuando me mudé acá hace unos diez años. . . . Aunque vivo aquí y he visto la mayoría del arte comunitario, realmente hay mucho más de lo que yo pensaba. Me quedé impresionada con la cantidad de arte que existe dentro nuestra comunidad. . . . Me da nostalgia al ver a mis estudiantes ya adultos con hijos pequeños. Me da tristeza no trabajar aquí y aunque vivo aquí siento menos contacto con la comunidad porque no estoy trabajando con sus hijos diariamente como antes.

Even though each of the participants' experiences as members of the Spanish-speaking community is different, the opportunity to reflect on their personal histories was brought about by

the service-learning experience. They made connections and found similarities and differences. I remember thinking that Elena's and Rosario's reflections lacked depth, but the lack lies in the reflection prompts that fail to take into account the unique position of this student population. Even though the reflection prompts seemed to work somewhat, they were designed for students who did not consider themselves part of the Spanish-speaking community. The identity theme in their journaling shows how essential it is to develop reflection prompts that encourage students to tell their stories about being part of the Spanish-speaking community, including their experiences integrating into their second cultural and linguistic community. Related to this theme is the emphasis that both Elena and Rosario place on the importance of learning English for their mentees and on being able to fully integrate into mainstream US culture as they maintain their own heritage language and culture. Jenny, on the other hand, stresses the importance of valuing the diversity of languages and cultures in the United States, particularly the influence of Spanish-speaking cultures in her community.

8.3 Value of Service-Learning Experience

Each of the three participants considered their service-learning experience to be of value for different reasons. Although their experiences did not “break down racial and cultural barriers . . . between different demographic groups” (Slimbach 1995: 10), they did allow for new awareness and personal transformation. Rosario remembered how important it is to pay attention to newly arrived immigrants, and she experienced a renewed sensitivity to their individual circumstances and the obstacles they might face, as she outlines in one of her journal entries:

Creo que este proyecto me ha ayudado a estar más atenta a las necesidades de los inmigrantes que vienen a este país para mejorar sus vidas. . . . La mejor forma de observar una cultura y los cambios entre ella es conocer a su gente—vivir dentro del pueblo. Realmente, todo lo otro es superficial. Nunca hubiera sabido la historia de M— si no fuera por este proyecto.

Elena realized the importance of becoming an advocate for the Spanish-speaking children in her school. She also came to understand that personal attention given to a child struggling to learn English could yield positive results, which she mentions in the following passage:

Mis experiencias me han mostrado el impacto que tiene el ambiente de instrucción. Cuando tuve a este alumno en mi clase de español, su conducta era diferente. Antes, se preocupaba en lo que hacían otros alumnos y se metía en travesuras. Ahora, la relación entre alumno y maestra ha cambiado. En vez de preocuparse por otros alumnos, él se enfoca más en las tareas y ejercicios que le doy. . . . También tenemos más tiempo para hablar en español sobre temas que le importan, como su familia. Mis experiencias me dan ganas de saber más sobre mis alumnos. Creo que es importante establecer una relación positiva entre maestra y alumno.

According to Jenny, her project allowed her to showcase the important cultural contributions of Spanish-speakers in the United States and to feel like a contributing member of that community once again. She writes in the following lines:

Esta clase me dio la oportunidad de hacer un trabajo más profundo y más allá de un proyecto de “service-learning” típico. . . . Puedo decir que desde dejé de trabajar en la ciudad dentro la comunidad latina, no he estado tan en contacto o activa en la comunidad como antes. Entonces, este proyecto me ayudó mucho a reconectar con la comunidad.

Jenny's service-learning focus, showcasing the contributions of Spanish-speakers in their communities, also extends to her evaluation of the course in general. Even though one of the units of the course was dedicated to the social and cultural impact of Spanish in the United States,

she perceived that the course focused too much on the negative aspects of being a member of US Spanish-speaking communities and not enough on its positive ones. She explains:

Los temas son muy adecuados para el curso, pero es una lástima que casi todo lo que estudiamos se enfocó en los aspectos negativos de ser latino en EE.UU. En las conversaciones con mis compañeros en línea sentía que muchos estaban pensando “pobres de los latinos . . . tengo que ayudarlos” cuando esa forma de pensar realmente no es lo que la mayoría de los latinos quieren que piensen los anglosajones de ellos. Hubiera sido bueno poder enfocarnos en los aspectos positivos de ser latino en EE.UU. también. Me hubiera gustado enfocarnos en los logros de los latinos.

It is interesting to note that Rosario and Elena did not comment on this issue, even though they might have felt the same way.

The value of the service-learning experience might not seem as significant for these participants. Their worlds have not been shaken by the traditional “border-crossing” experience present in mainstream service-learning projects, but they exhibit new self-awareness and cultural understandings. Reading the participants’ evaluation of what they had gained through their service-learning experience shows that a service-learning experience can be valuable even for those who already occupy the identity category of those whom they serve.

9. Implications for Teaching

When I designed the online service-learning course, my main objective was to open the richness of the US Spanish-speaking world to those that may be familiar with Spanish-speaking cultures abroad, but not necessarily with those in their own communities. Even though a considerable number of the Spanish-language teaching population already belongs to the Spanish-speaking community by heritage, including myself, I did not even consider that some of my online students would belong to that group. Essentially, the student that I had in mind throughout the development of the course was not a heritage speaker. The service-learning experience should have been designed to take into account the different backgrounds and learning needs of both heritage and non-heritage students. The outcomes of this study highlight some important considerations that I will follow in all of my future service-learning courses. Here, I offer four main areas to consider in the design of Spanish service-learning courses, so as to include students who already belong to Spanish-speaking communities:

1. Know the background of students. Last names do not give an accurate indication of a student’s heritage. In order to make the service-learning experience meaningful for each student, it is important to identify Spanish-speaking or heritage students from the beginning of the course. One possibility is to prepare a preliminary questionnaire to find out their backgrounds and how much prior service experience the students have.
2. Negotiate the service-learning experience. Some Spanish-speaking students might not be enthusiastic about the service-learning requirement. The outcomes of this study show both the necessity of getting heritage students to dig deeper in their communities and the need to be flexible, allowing outside-of-the-box, non-traditional projects, if the planned service-learning experience does not fit them.
3. Discuss the unique position of Spanish heritage students serving their communities. Class discussion will give an opportunity to all course participants to brainstorm how their service-learning experiences might differ and it will allow the Spanish heritage students to have an expert voice in the course. This will help balance the service-learning experience of those students who do not belong by heritage to the Spanish-speaking community, ensuring that they do not dwell solely on the negative aspects of the Latino experience in the United States.
4. Develop a parallel set of reflection prompts that takes into account that not all service-learning projects can be defined as “border-crossing” experiences. An important

consideration is to allow individuals to tell their personal stories, triggering connections to those they serve by the commonalities in their experiences, as well as giving them the opportunity to assert their individuality and reaffirm their own identity.

10. Conclusions

This article is an invitation for more experienced service-learning practitioners to add to this preliminary study. There are a number of possibilities for future research on this topic, including the examination of opposite “border-crossing” experiences for Spanish-speaking students and studying the outcomes of differentiating reflection prompts for students that belong to Spanish-speaking communities. There is also a need to document more e-service experiences and the value of service-learning in graduate foreign language programs geared towards practicing foreign language teachers.

Spanish in the United States is not just a foreign language or a second language, but a first language for many. More and more heritage Spanish speakers will become part of our Spanish departments and will take our courses. Service-learning in Spanish courses does not need to be only a “border-crossing” experience. It is time to revisit service-learning in Spanish and reconsider how to extend its benefits to all students regardless of their linguistic or cultural backgrounds. The outcomes of this study show that Spanish service-learning can be an instrument for self-awareness and identity reaffirmation for those students who already occupy the “identity category” of those they serve. Moreover, its value extends to online teaching and learning as well as graduate foreign language programs. This study points to the value of a service-learning experience even for those who already know the language and live the cultures of the Spanish-speaking world.

NOTES

¹These articles included Furco (1996), Wade and Anderson (1996), Eby (1998), and National Service-Learning Clearinghouse.

²I qualify the cultural identity category to signify that the Spanish language is represented by an array of diverse cultures throughout the Spanish-speaking world, including the United States.

³All the quotes from the participants’ course work are included exactly as they were written. When participants refer to someone by name, the name has been replaced by an initial with a dash to preserve anonymity. The use of ellipses indicates that a word, sentence, or section from the original text being quoted has been omitted.

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APPENDIX

Diario de "Service-Learning"

Este debe ser un diario donde te sientas libre de expresar todas tus emociones sobre la experiencia de "service-learning". No hay temas tabú, ni respuestas correctas, ni sentimientos o ideas incorrectas. El diario debe realmente reflejar tu experiencia tal como va evolucionando. Todo cuenta; todo es importante; la profesora no espera ciertos comentarios, ni favorece unos sobre otros. Para obtener la nota máxima en este requisito del curso, simplemente debes escribir las entradas cada semana sin falta y cubrir los puntos que se definen en cada entrada, realmente reflexionando sobre lo que vas aprendiendo de la experiencia.

Primera entrada de diario: ¿Dónde?, ¿qué? y ¿cómo?

Aquí vas a reflexionar sobre tres puntos importantes: 1) el proceso de encontrar y seleccionar el lugar donde vas a pasar el semestre ayudando a la comunidad hispana como parte del curso, 2) la importancia de servir en una capacidad que realmente necesite la agencia o la comunidad y 3) de que manera te ayudaron las lecturas sobre "service-learning" para comprender mejor este requisito del curso.

Segunda entrada de diario: Descripción del lugar

¿Cuáles son las impresiones que has tenido del lugar donde estás haciendo el proyecto de servicio? Describe el marco, la gente, las acciones y los sentimientos positivos o negativos que estás teniendo. Comenta también cuál es la opinión de la gente en cuanto al inglés y si ves alguna evidencia del debate "English only" y la opinión sobre la educación bilingüe.

Tercera entrada de diario: ¿Con quién/quienes estás trabajando?

Describe a las personas a las que estás ayudando y con las que estás compartiendo tus habilidades en español. Incluye tu reacción personal hacia estas personas. Desde el punto de vista lingüístico: ¿Usan Spanglish? ¿Utilizan la alternancia de códigos? ¿Es importante para ellos hablar inglés? ¿Es importante para ellos mantener el español? Da ejemplos.

Cuarta entrada de diario: ¿Qué estás haciendo y cómo te sientes?

¿Qué actividades estás haciendo con las personas que forman parte del proyecto? Describe tu relación con ellas y cómo te sientes con el trabajo que estás haciendo. ¿Cómo son sus vidas? ¿Cuáles son sus esperanzas?

Quinta entrada de diario: Diferencias y semejanzas

¿Cómo reaccionan hacia ti las personas con las que estás trabajando? Da ejemplos específicos. ¿Cómo te hacen sentir sus reacciones? ¿Hay algún conflicto? ¿Existen diferencias sociales y culturales? ¿Qué impacto tiene tu presencia en las personas de la comunidad con las que trabajas? ¿Qué impacto está teniendo este proyecto en ti? Ilustra tus comentarios con experiencias que hayas tenido este semestre.

Sexta entrada de diario: Todos somos seres culturales

¿Cómo influyen la sociedad y la cultura de los EEUU en las personas con las que estás trabajando? ¿Mantienen su propia cultura? ¿Es importante para ellos? ¿Cómo se manifiesta su cultura? ¿Cómo se manifiesta su adaptación a esta nueva cultura? ¿Puedes observar los productos, las prácticas y las perspectivas que los estándares nacionales designan como muestras de una cultura?

Séptima entrada de diario: El bienestar emocional

En esta unidad estamos estudiando el aspecto psicológico del español en los EEUU desde el punto de vista de los hispanohablantes que viven aquí. Los efectos de crecer en un país donde uno se considera una minoría y donde la propia lengua no es valorada por la sociedad en general se pueden manifestar de diferentes maneras, tanto en miembros de la comunidad recién llegados como en aquéllos que son miembros establecidos, tanto en niños como adultos. En esta entrada de diario quiero que reflexiones sobre este aspecto y cómo se manifiesta en las personas con las que estás trabajando. Por favor, incluye ejemplos.

Octava entrada de diario: Metas personales

Ahora que llevas varias semanas trabajando con la comunidad, ¿han cambiado tus primeras impresiones? ¿Se cumplieron tus metas? Por favor, comenta tus respuestas.

Reflexión final

Esta es la guía para la reflexión final sobre las lecturas y el requisito de “service-learning”. Por favor, incluye los siguientes puntos en tu reflexión sobre el semestre:

Dimensión académica:

1. Identifica los conceptos de las unidades de estudio que se manifestaron en tu proyecto de “service-learning”. Da ejemplos de lo que pasó durante tu proyecto que se relacionen con los temas estudiados.
2. ¿Cómo te ayudaron esos conceptos a comprender mejor tus experiencias durante tu proyecto de service-learning? ¿Cómo te ayudó tu proyecto de “service-learning” a comprender mejor las lecturas?
3. ¿En qué maneras los temas de la clase (y lo que ya sabías antes de la clase) y tus experiencias en tu proyecto de “service-learning” se parecen y se diferencian? ¿Qué conceptos/temas son más complejos de lo que pensabas antes de comenzar la clase?
4. Según tus respuestas al punto 3, ¿piensas que tu manera de pensar y entender los temas tratados en el curso debe cambiar/ha cambiado? Da ejemplos. Si tuvieras que comenzar tu proyecto de “service-learning” otra vez, ¿cambiarías algo, lo harías de otra manera?

Dimensión personal:

1. ¿Has notado algún crecimiento personal/descubierto alguna nueva característica sobre ti misma directamente relacionados con tu proyecto de “service-learning” y los temas del curso?
2. ¿De dónde ha surgido este nuevo conocimiento? Analiza las fuentes de este crecimiento personal y cómo puede aplicar a tus metas futuras.

Dimensión cívica:

1. ¿Cuáles son los efectos que ha tenido tu proyecto de “service-learning” en la comunidad a la que servías?

A Pilot Study of Service-Learning in a Spanish Heritage Speaker Course: Community Engagement, Identity, and Language in the Chicago Area

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Abstract: This article presents research findings from a pilot study of the use of service-learning in an intermediate-high class ("Spanish Language and Culture for Heritage Speakers") in the fall semesters of 2010 and 2011. Students reported gains in the areas of communication skills, dispositional learning, language, identity formation, and identification and solidarity with Latino communities of the greater Chicago area. The author argues that service-learning in this context not only serves the goals of the discipline of teaching Spanish language and Hispanic cultures, but that it is also potentially transformative for students. Service-learning engages with social justice education, as well as education for democracy, pointing the discipline in a promising direction as Latino student enrollments continue to grow in the years to come.

Keywords: Chicago, community engagement/*compromiso social*, heritage language learners/*aprendices de lenguas heredadas*, identity/*identidad*, pedagogy/*pedagogía*, service-learning/*aprendizaje-servicio*

1. Introduction

At the 2011 annual conference of the International Association for Research on Service-Learning and Community Engagement (IARSLCE) held in Chicago,¹ the recipient of the Early Career Research Award, Tonia Mitchell of Stanford University, suggested that we consider investigating the idea of service-learning as a "racialized pedagogy." This view of service-learning acknowledges race and racism as factors in community development, as it also examines identity formation, authenticity in community relationships, and the concept of difference in its pedagogical practices (Mitchell 2011). The analysis of the impact of race and ethnicity is not the primary focus of this paper *per se*, but it has become a primary pedagogical motivation for sending Spanish heritage language (HL) students into Latino communities in Chicago.

Experiential learning, whether it is a methodology intended to advance civic engagement or language proficiency, often seeks to increase solidarity between students and the communities they serve (Colby et al. 2007: 230–31; Tilley-Lubbs 2003: 46). But, when students work in agencies serving fellow Chicago-area Latinos, the authenticity of community engagement is significantly enhanced because of their shared identity. Latino students experience service-learning differently than those who, as foreign language students, go into neighborhoods to serve populations more significantly removed from their own lived experiences, cultures, and identities. As one student explained in her final reflection paper: "No hay muchas diferencias entre ellos y yo porque tenemos los mismos retos y metas en la vida, nosotros queremos salir adelante y poder sobrepasar los obstáculos de la vida."

In the heritage speaker Spanish class, the principal reasons for including service-learning are less related to language proficiency development than to achieving attitudinal learning goals,

encouraging development of positive Latino identities, and effecting increased engagement with the Latino communities of greater metropolitan Chicago. The goal is that students, through service-learning, will learn that all members of society are entitled to dignity and respect, no matter their socioeconomic status, and that all members of society are not positioned equally within it. Due to this difference of positionality, and through completing the work they do in the agencies, students come to understand that success is not merely a matter of having the opportunity to better one's self, something residence in the United States often represents for immigrant families. An individual's academic, linguistic, and psychological preparedness also determines if s/he can take full advantage of those opportunities.

The above-mentioned motivations are some reasons for including service-learning in heritage speaker courses. The following research questions derive from the fact that when I was assigned to teach this class, service-learning was already a component; it was not something I opted to include. I had intuited that it might be of benefit, but I was not sure what those benefits might be for heritage speakers specifically. Therefore, the research questions of the pilot study are: What are the benefits of service-learning reported by students? And, how are course goals being met in in-class written assignments where students describe their service-learning experiences?

Of the many objectives of the course, one of the main non-linguistic goals is to inspire students to engage more actively in the political process, at both the local and national levels. This is not just a question of voting in elections, though that is certainly part of it; it is also a matter of increasing awareness of political issues, from watching the news to investigating specific special-interest topics. Political engagement also depends on students identifying a community to which they feel they belong and becoming invested in the success of that community. For my students, this may logically be Latino communities in Chicago, but this kind of community involvement does not happen on its own; for today's busy Latino students, achieving any significant level of engagement requires purposeful intervention.

Service-learning experiences contribute to meeting the learning goals outlined above and to our class discussions on politics by giving students opportunities to connect the realities they see in the communities to the ideas presented in one of our core texts, Jorge Ramos's *La ola latina: Cómo los hispanos están transformando la política en los Estados Unidos* (2005). Through discussions and guided reflections, students develop critical thinking skills, including reflective judgment skills which are those "judgments individuals make about ill-structured problems for which there are multiple possible solutions" (Colby et al. 2007: 54). These are critically important skills for current college students to develop as the world they will inherit upon graduation requires subtle and nuanced understanding of complex globalized problems.

On a practical level, service-learning also provides students with opportunities to practice pre-professional skills. As found in statements regarding their principal impetus to study Spanish in college, potential opportunities in future professional contexts dominate. These contexts are often more closely related to a major other than Spanish (business, international relations, and sociology are among some of the most common for my students). Occasions to be liaisons with the greater local-area Latino community may arise as a simple function of having a Hispanic surname, which may prompt some employers to assume both linguistic and cultural knowledge as well as community identification and experience. In those instances, to be successful in the task of serving as intermediaries between the dominant English-speaking culture and local Spanish-speaking communities, students will have been well-served by the Spanish discipline if it has helped them forge bonds with specific local-area Latino communities.

Service-learning is certainly a way in which we can do this. When service-learning does not produce these types of bonds, at a minimum it should have students practicing networking skills (meeting and interacting with unknown individuals, communicating in a professional manner, etc.) that will likely be useful after graduation. In some cases, service-learning exposes students to pre-professional roles and invites them to strengthen their interpersonal skills more generally. For students with education concentrations, service-learning can be especially

valuable. It can inspire a renewed commitment to the field or a realization that perhaps they are not well suited for teaching.

Service-learning is not only an opportunity to develop the skills mentioned; it is a positive factor in identity formation. The benefits of service-learning for many students in the heritage speaker Spanish course are therefore experienced at both the micro- and meso-levels of social location. Students mainly report increased self-esteem as a result of completing their service-learning assignments, as evidenced by the following comment by a student: “Recuerdo sintiendo una sensación hermosa cuando los veía usar mi estrategia cuando asían sus tareas de matemáticas.” Success in helping someone else grasp an academic concept is intellectually affirming for students. More generalized statements like “Me sentí muy bien, porque me sentí útil” express a sentiment many students share when writing about the experience.

At the 2011 IARSLCE annual meeting, education scholar Laura Rendón explained how service-learning can help us achieve greater degrees of holistic learning with students to create an educational experience for them that is centered on Paulo Freire’s principles of liberation and freedom (Rendón 2011). It is my expectation that Latino students who complete service-learning assignments in the heritage speaker class will be “increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge” (Freire 1993: 62). In this way, service-learning is both empowering to the students and advantageous to the community at large.

Service-learning gives my students a direct connection to peoples and places in the greater local community of metropolitan Chicago with shared immigrant experiences and cultural values. It is the means by which students begin or continue to build meaningful associations with the sizeable community of Spanish-speakers in Chicago and its immediate surrounding suburbs. They do this through the use of the Spanish language and through contact with immigrants or their children—sometimes very new to the country—by recording their observations and reflections on the circumstances that create the need for the agencies in the first place, as well as reflecting on their own identification with the community and its needs. Their involvement in these communities gives the students a greater awareness of the general challenges Chicago-area Latino communities face and allows them to participate in an important role: community outreach.

One of the most essential functions of doing service-learning in Latino communities is to provide role models. It is critically important to spread the message that Latinos not only graduate from high school, but they also go to college, and more importantly, that Latinos “just like me” do this. As one student commented:

Los niños con los que yo estaba tuvieron muchas cosas en común conmigo. Como ellos yo también crecí en una comunidad donde la violencia estaba. Ellos se sentían bien hablando me de sus cosas en su vida. Aunque muy pequeños ellos saben que pasa por su alrededor. Como ellos yo también soy hispana so conmigo sentían que los entendía mejor.

While this student saw him/herself as better able to relate to these children due to a common identity, I see that s/he was also sending the message that if s/he could find educational success, they too could achieve their personal aspirations. In “Heritage Language Instruction at the College Level,” Petró (2005) outlines eight theoretical principles and practices for developing HL classes in higher education. While she does not explicitly state that these classes should include service-learning or community-based learning experiences, she recommends that we “provide within the heritage language class possibilities for our students to talk about their heritage language experiences in Spanish to other younger members of their communities and to start coaching some of their younger family or community members on this issue” (15). Though I agree with her, I am not sure it is necessary that the conversations be in Spanish, or even about the study of Spanish; rather, they should be conversations about college.

Through service-learning, students are potentially developing skills critically important to a successful professional future, one as active citizens of the Latino communities of Chicago, and perhaps even the United States, as well as making a positive impact on the most vulnerable members of Chicago area communities: its children. Through their service, students are faced with, among other things, the complex question of what place language has in US-Latino culture and experience, including their own, as well as the challenges the community must overcome to thrive and prosper. In giving service, they begin to identify those community needs of which they are sometimes blissfully unaware. Occasionally, they even see a role for themselves in meeting those needs. One student identified a lasting memory from the service experience: "There is hope and interest in bettering many Latinos in our community."

2. Literature Review

The greater part of scholarly attention to heritage speakers of Spanish has concentrated overwhelmingly on linguistic questions. Some of the most recent work focuses on morphological errors in speech (Montrul 2011), spelling errors in writing (Beaudrie 2012), gender agreement (Alarcón 2011; Martínez-Gibson 2011), transfer effects and definite articles (Montrul and Ionin 2010), lexical recognition in placement tests (Fairclough 2011), antecedent assignment strategies (Keating, VanPatten, and Jegerski 2011), and the use of volitional subjunctive (Mikulski 2010). Language acquisition scholarship has also studied heritage speakers to assess psycholinguistic approaches (Bolger and Zapata 2011), HL learner motivation relative to linguistic performance (Yanguas 2010), the value of grammar instruction (Montrul and Bowles 2010), the use of HL and second-language (L2) learner pairings in class, and the comparison of implicit and explicit linguistic knowledge between HL and L2 learners (Bowles 2011a, 2011b). Colombi (2009) has studied the use of a systemic functional approach with HL learners of Spanish and found it can be useful to the development of advanced literacy skills and an awareness of discourse semantics. Lynch (2008) looked into the pedagogical implications of similarities between HL and L2 learners and found that segregating these learners makes most sense at the intermediate levels of proficiency. In the last two decades, scholarship dedicated to presenting both research and inspiring professional dialogue has centered on HL education in the United States. *Heritage Languages in America: Preserving a National Resource* (Kreeft Peyton, McGinnis, and Ranard 2001) is one study that in some ways defined the field and set it on its present course.

All the aforementioned information illustrates that the underlying motivation of this scholarly work often remains directly related to explicit language-proficiency gains in the students. For example, Valdés (2001) writes: "In moving toward the development of more coherent pedagogical theories for the teaching of heritage languages, an important option is to draw directly from practices and theories used initially in the teaching of either first or second languages" (58). The more recent *Heritage Language Education: A New Field Emerging* (2008) includes only one article that explicitly explores the connection between language and community for heritage speakers (B. Lynch 2008). The focus of the article is on using an assets-based approach to developing HL programs in conjunction with development, public policy, and planning for HL communities, a positive step in the right direction. However, it is more appropriate for those geographic locations with a developing awareness that HL communities exist locally (the author is at Portland State University) and not as relevant for places like Chicago.

Though interesting, the non-language-specific research remains too much in the exclusive realm of the purely intellectual at the exclusion of the experiential. For example, Leeman and Martínez (2007) present a critical analysis of the ideological content of textbooks for HL learners of Spanish published between 1970 and 2000, discussing specifically the prefaces of the texts. They find that the discourse present therein mirrors the larger societal discourse that begins by focusing on identity-formation and transforms into an analysis of economic competition in the globalized context of contemporary culture. Results from my survey regarding student

motivation for studying Spanish formally upholds the general idea of this ideological shift in the culture at large, privileging the potential economic benefits of language study. Only one student in each year of the survey responded that his/her motivation to study Spanish formally was “to learn more about my culture.” Wright (2007) looks into the ideological weight of English-Only and No Child Left Behind policies and how they are detrimental to meeting the greater societal need for Americans proficient in languages other than English. He evaluates cases of HL programs that have been defunded and argues for a reversal of these policies. These are undoubtedly valuable studies. However, they do not analyze community engagement as a possible means of effecting the social changes that could increase language study in the United States generally.

Often, scholarship focused on specific curricular questions also investigates HL learners and teacher education for Latinos, commonly but not exclusively focusing on the K–12 classroom, with a number of articles and dissertations being written on these subjects in the past decade or so (Bateman and Wilkinson 2010; Beaudrie 2006; Boyd 2000; Rodríguez 2007; Tallon 2007). One study focused exclusively on Spanish, *Mi Lengua: Spanish as a Heritage Language in the United States, Research and Practice* (Roca and Colombi 2003), which, while an excellent collection of essays, falls into all the same categories already mentioned.

On the other hand, research on service-learning is focused overwhelmingly on its use with second-language learners and too seldom considers heritage speakers. The American Association for Higher Education published a series of books in the late 1990s on the use of service-learning in the disciplines. Its volume on Spanish, *Contruyendo Puentes (Building Bridges): Concepts and Models for Service-Learning in Spanish* (1999), organizes its essays into three sections: Service-Learning as Theory, Service-Learning from the Classroom, and Service-Learning in Local and International Communities. Unfortunately, in all cases, the students are foreign language students. In 2003, the American Association of Teachers of Spanish and Portuguese (AATSP) published *Juntos: Community Partnerships in Spanish & Portuguese*; one of the essays included in the collection presented qualitative research on a class taught at the University of New Mexico, comprised of a majority of heritage speakers. It presented an interesting narrative focused on the development of a multicultural community within the course, but did not formally survey the students on their experiences or include much in the way of student voices (Bruno 2003).

In addition to the gaps mentioned, a significant limitation in the scholarship is that most of it is highly geocentric and most often focuses on the southwestern states and California. Community-based learning, service-learning, and other experiential pedagogies are by definition locally defined and circumscribed. They must be aware of the local histories, trajectories of development, and otherwise geopolitically specific experiences of the locations and the inhabitants themselves. Chicago-area Latinos get some attention, but, due to the nature of academic inquiry, it is overwhelmingly dependent on the presence of interested faculty in the big research universities of the city, namely University of Illinois–Chicago, Northwestern, DePaul, and the University of Chicago. Kim Potowski at the University of Illinois–Chicago and Frances Aparicio, now at Northwestern, are nearly single-handedly researching the needs of heritage speakers in the Chicago area. Not surprisingly, this also means that very little scholarly work is available that gives us a view of Latino students who do not attend large public or private universities.

The present article on the value of service-learning in the heritage speaker classroom is more informed by social identity theory than any of the linguistic or pedagogical scholarship mentioned. Specifically, a central concept influencing my work is that for students to develop positive social identities as Latinos through the study of Spanish, the heritage speaker class, because it is the first course in the department for the students, must combine both meaningful interactions with the community and affirm their identification with the Spanish language. Therefore, the primary focus of the class cannot be on “correcting” their Spanish,² but rather on helping them see the complex relationship that exists between their attitudes towards the formal study of the language and local speech, their own individual identities, and the professional opportunities they seek. I also operate under the idea that heritage speaker classes can be transformative

for students in the same way that Chicano studies can be (Hurtado 2005), and perhaps even more so, given that they combine language instruction with empowering content. Since Gloria Anzaldúa's paradigm-busting book *Borderlands/La frontera* (1987), the link between Spanish language and Latino/Chicano identities among heritage speakers has been clear. Language for heritage speakers is not about verb forms and vocabulary words (Petrón 2005: 8). Instead, the study of Spanish is a way to connect with both ancestral and contemporary heritage, and simultaneously a means by which to ready oneself to capitalize on any economic benefits that may result from being bilingual. In the *Handbook of Latinos and Education: Theory, Research, and Practice* (2010), ten essays address the issue of language and culture. In one, Aída Hurtado, Karina Cervantez, and Michael Eccleston argue that language and culture for Latino students is not only intimately tied to identity, but also to academic success (2010: 284, 294).

3. Institutional Context and Pilot Study Methodology

The pilot study, conducted to begin investigating the role of service-learning in the heritage speaker class vis-à-vis the development of community engagement and the formation of Latino identity through the study of Spanish, takes place within the context of a four-credit course at Dominican University in River Forest, Illinois. Dominican University is a private, non-profit, Catholic, co-ed Master's Colleges and University I institution. Approximately 50% of all students (just under 2,000) are undergraduates enrolled in the Rosary College of Arts and Sciences. The school's mission drives its collegiate culture, which demands that academic pursuits be combined with justice work to prepare students "to pursue truth, to give compassionate service and to participate in the creation of a more just and humane world." The Spanish discipline, within the Department of Modern Foreign Languages, is small but growing. It has only a BA program and between 75–80% of our majors are heritage speakers.

Of the undergraduate population, the enrollment rate of (mostly Chicago-area) Latinos has been on the rise for a few years. In 2005, nearly 25% of the incoming freshmen were Hispanic (Dominican University 2011b). By 2010, it was 37.5% Hispanic; and, in 2011, it had increased to 46% (Dominican University 2011a). In 2011, 24% of the Rosary College graduates were Hispanic, and 4% were non-resident aliens, an unknown percentage of which were Hispanic and counted separately (Dominican University 2011b). The university has achieved Hispanic Serving Institution (HSI) status and is committed to maintaining the level determined by the federal government to be in alignment with its mission to provide access to higher education for first-generation and low-income college students. According to the Washington, DC-based educational advocacy organization Excelencia in Education, just over half of all Latino college students in the United States attend an HSI, over 50% of which are community colleges. In 2006–07, only 27% of HSIs were four-year, private, liberal arts schools like Dominican University. Notwithstanding this key difference, in many ways, our Latino students are typical of the students profiled by Excelencia: they work in addition to attending college, they attend schools close to home, and they are primarily commuter students. They are also part of the larger trend in higher education of increasing enrollment of Latinos in college (Brown 2011; Santiago 2008: 5–6, 20).

"Spanish Language and Culture for Heritage Speakers" is an intermediate-high course, the only one we offer that segregates heritage speakers from second-language learners.³ Combining grammar and writing instruction with cultural content centered on the immigrant and Latino experience, it aims to develop all four of the foundational language skills, but puts heavier emphasis on reading and writing, as these are the skills most in need of development for students expecting to continue in the Spanish program. This emphasis is also in keeping with student motives. According to survey results of the students participating in the 2010 pilot study, 54% said they most wanted to improve their writing, and 23% their reading skills; in 2011, a full 80% said they most wanted to work on their writing. Service-learning, with its

informal progress reports and more formal final reflection paper, allows for practicing writing as well as gives students the opportunity to practice oral and listening skills in the field. Students very often credit service-learning experiences with improving their language skills. Because of the already mentioned close association of Spanish language with identity—what students describe as “language development,” something my assessment of their written and oral work does not support—service-learning more likely helps students develop a stronger identification with a Latino or other ethnic identity closely aligned with the knowledge and use of the Spanish language.

Service-learning in this course comprises a full 25% of the grade. It is equivalent to one credit hour in a four-credit course and the class meets one hour less per week to accommodate the time commitment required of the students. The full completion rate for the service hours has varied, from a low of 85% to a full 100%. The service-learning component is not optional, and a student who does not successfully complete it can expect a maximum of 75% (or a C) for the final grade without it. Because the course is flagged with a special number designating it as a service-learning course, there is a high degree of self-selection at enrollment. This makes it hard to know to what extent the service-learning component is a deterrent to enrollment in the class; however, over the last four years, the course has grown and we are offering it more often, usually at or near capacity. In the fall 2011 class, 50% of the students did the minimum of fifteen hours; the remaining did more, with an average of sixteen hours of service provided to the community per student in a fifteen-week semester.

In addition to the service hours, students are required to submit contracts and evaluations throughout the semester; they are asked to provide progress reports, which offer them opportunities to engage in guided reflection about their service experiences. To increase the likelihood that students will share freely in their reflections, assessment is often on a credit/no-credit basis. This may contribute to students taking less care with the formal written aspects of the service-learning assignments, and why I do not see marked improvement in such things as spelling and grammar in service-learning written assignments. But, as already stated, measureable proficiency gains are not a primary motive for including service-learning. My motivation is to achieve attitudinal changes regarding the benefits of studying in the Spanish program. Therefore, I tell students that I am not interested in judging what they write, their observations and conclusions. I want them to express themselves in Spanish about them. Once all the service hours have been completed, students submit a longer reflection paper, in which they are asked to report on the overall experience and its impact on them personally and academically. In the last week of the semester, students also do an oral presentation, sharing the kinds of work the agencies perform in the community and their volunteer experiences. The oral presentation in group is in keeping with what Howard (2001) recommends for better results with increasing engagement levels: “Shift the student learning paradigm from private and individualized to public and collective to strengthen the social responsibility outcomes of the course” (4).

Given the dominance of heritage speakers in our Spanish program at Dominican University, and my own need to know more, in the fall of 2010, I began a descriptive and exploratory study of the course, giving students a survey at the start of the semester that asked them questions about their attitudes towards and motivations for studying Spanish; it asked for self-assessments of perceived skill levels, and about their experiences as Spanish-speakers in an English-speaking society. In the fall of 2011, I expanded the study to specifically include service-learning. I modified the 2010 survey and created an additional survey for the end of the term, first, in order to measure any changes, and second, to get feedback from students about specific elements of the course that our institutional evaluations are not able to provide.⁴

The surveys asked about educational experiences, especially with regards to language acquisition and delivery, and about economic status and the neighborhood in which students live. Many questions asked about family habits with regard to language, media consumption, and cultural practices. Students were also asked about their motivations and expectations for

the class. In 2010, only one survey was administered, at the start of the semester; in 2011, two surveys were given, one in September and one in December.

In the fall of 2010, nineteen of twenty students agreed to participate in the study, thirteen of whom fully completed and submitted the survey; in 2011, ten students signed consent forms and all completed both surveys. In addition to gathering survey data, I collected quotes from student narratives, progress reports, and final reflections, and also took notes during end-of-term oral presentations. There are limitations to this study and it exhibits a number of the typical problems identified in research on service-learning: small sample sizes, self-selection bias, lack of comparison/control groups, self-reporting type measures, and a social desirability bias (Steinberg, Bringle, and Williams 2010: 16). The goal of this study, however, is not to generalize findings to all service-learning in Spanish-language classes, but to better understand the experience and process of heritage speakers as they participate in service-learning. Given that this is a qualitative assessment using thematic analysis of student products, I would argue that the findings are useful to understanding the motivations and expectations of Latinos studying Spanish at schools like Dominican University. Furthermore, they are valuable in establishing the place service-learning can rightfully have in the heritage speaker, Spanish-language course and in the Spanish discipline in general. The plan is to continue to gather data from this class over the next five years and expand it for comparative purposes to include Latino students at Dominican University who do not take classes in the Spanish program.

4. Survey Results and Student Profiles

In the fall semesters of 2010 and 2011, students in the heritage speaker courses were asked the same questions with respect to age, year in college, sex, and birthplace. The early semester surveys demonstrate some consistencies across the two classes, but they also illuminate variation in student experience and preparation. In terms of college standings, the class is generally comprised of mostly freshmen and sophomores: 54% of the students in 2010 were freshman, 23% sophomores, and 23% juniors; in 2011, 60% of the students were freshman and 40% were sophomores.

Table 1 provides a general profile of the students with regard to their birthplace, the language of their elementary education, and some proficiency self-assessments.

Table 1. Student Profiles (General)

Student Profiles	2010	2011
US-born	77%	100%
Foreign-born	23%	0%
Primary education in English only	69%	50%
Bilingual elementary educations	15.5%	50%
Spanish-language primary education	15.5%	0%
Spanish-language media consumption "every day"	77%	60%
"Very confident" in comprehension	85%	90%
"Very confident" in spoken Spanish	46%	50%
Spoken Spanish is "good, but could be better"	53%	30%
Oral skills are "weak"	0%	20%
Speak English and Spanish about the same	70%	70%

In 2011, despite 100% of the students being native-born US citizens, half of them were enrolled in bilingual education in the elementary grades. Their Spanish-language development was already well underway by the time they had entered school, where it continued, at least for a time. Additionally, 76% of students reported consuming media in Spanish every day, and 84% felt very confident in their ability to understand “everything or nearly everything” said to them in Spanish. However, while 69% of students reported speaking English and Spanish “about the same,” only 46% of them were very confident in their oral skills in Spanish.

In both years, students reported their national heritages as being principally Mexican (46% in 2010, 100% in 2011), with others reporting Puerto Rican, Nicaraguan, Guatemalan, Ecuadoran, Costa Rican, and Colombian heritages; a very small minority of students were of mixed national heritages. Between 70–85% of all the student survey respondents reported they lived at home and commuted to school, 15–20% lived on campus, with only one student reporting living independently off campus.

To the question “when it comes to money in my family, there’s...,” most students answered either “enough to cover the basics” or “enough to cover the basics and some extras.” Only 15% in 2010 reported “there’s never enough,” and none of the students in either year chose the answer “there’s more than enough for everyone’s needs and wants.” According to the director of Financial Aid, and based on FAFSA data, the average adjusted annual gross income for the families of Dominican University students overall is \$55,391; for Hispanic students it is \$38,402 (von Ebers 2011). I hesitate to call this “low income” because it would require knowing family size, but clearly Dominican University Latino students are not coming from very privileged families. In fact, two students in the fall of 2011 reported having received help themselves from community agencies. One student commented: “Cada día que ayudaba a alguien me recordaba cuando era chica y me ayudaba un tutor con mis tareas y lo mucho que me ayudó esa ayuda.” Without necessarily knowing the term or using it, the student was in essence “paying it forward.” One wrote that s/he was happy to reciprocate the favor: “Agradezco mucho la ayuda que le ha dado a mí y a mi familia por eso es que con mucho gusto voy a ayudarles en lo que pueda.”

Some survey questions assess students’ engagement and experience with their local communities. As Table 2 shows, most students live in predominantly Hispanic local neighborhoods. Sometimes students do their service in the very communities in which they live. However, some of the students live in areas of the greater metropolitan Chicago area where there are no agencies that serve the local Hispanic population. In those instances, students complete their service hours in other communities, sometimes in Chicago’s longest-standing and oldest Spanish-speaking communities, such as Humbolt Park, Pilsen, and Little Village.

Interestingly, Table 2 shows that in 2011, when fewer students lived in what they called “mostly Spanish-speaking” communities, there was a higher degree of desire for community connection. This does not necessarily argue for a direct correlation, but it is interesting that the

Table 2. Student Profiles (Geographic Location)

Student Profiles	2010	2011
Live around...		
mostly Spanish-speakers	77%	60%
some Spanish-speakers	23%	20%
few or no Spanish-speakers	0%	20%
I want more connection	54%	70%
I feel very connected	46%	30%

17% difference in both years between the number of students living in mostly Spanish-speaking communities is very close to the inverse difference (16%) between the two years in terms of “feeling very connected” to their communities. Going forward, research data will include more specific geographic information.

Given the percentages of students stating a desire for greater connection to community, it seemed clear there was room to grow. Notably, in the end-term survey in the fall of 2011, the number responding that they would like to feel more connected and active remained at 70%, but 30% responded: “I feel more connected and active than I did in September.” None chose the answer “I feel very connected and active,” a clear change from the original 30% who chose that answer in September. Were the students who felt connected at the start of the semester wanting to feel even more connected, or were they identifying an increase in their already expressed feeling of connection? Regardless, to the question “I feel more connected to the Latino community because of my service-learning experience,” 80% of the students responded that they strongly agreed and the remaining 20% agreed. Eighty percent of the respondents also said that service-learning should be kept “as is”; none stated it should be eliminated in lieu of additional class meetings and assignments. This alone is a testament to the positive experience that service-learning is for students in this class, even if not for everyone equally.

I was heartened to see in the end-term survey some data that confirms the value of experiential learning to community engagement, language development, and overall course satisfaction in heritage speakers. To the question “what helped me most improve my understanding of spoken Spanish in this class,” more students credited service-learning than grammar in helping them improve, and service and reading were tied for most helpful.⁵ Service-learning was also recognized by the students as helping them improve their speaking and writing skills, as well as their cultural knowledge.⁶ A full 100% of the students who responded, strongly agreed with the statement: “service-learning in this class was an important part of my learning experience,” and 40% of the survey respondents independently identified service-learning as their favorite part of the course in a write-in question. Similarly, in the end of the semester course evaluations for 2011, which included responses from students who did not take the surveys, to the prompt “what type of activity most contributed to your learning experience for this course?,” eight out of fifteen responses either stated service-learning alone or together with another course element. In 2010, course evaluations did not permit write-in answers, so there is no data from that year.

5. Student Narratives and Conclusions

Within a month of beginning the course, students are required to have identified the agency where they will be doing their service. They have upwards of a dozen choices of agencies that predominantly serve Latinos that also have working relationships with our institution. In that time frame, they must have established contact with the agency and completed a contract. Most of the work opportunities students have are with after-school programs and childcare assistance for adults in continuing education classes; there are a few opportunities in the field of elder care. Occasionally, a student’s skills or previous experience with the agency allows him/her to have greater responsibilities; for instance, in the fall of 2011, one student was charged with teaching a basic course in computer use, and another was essentially the art director for the agency’s Día de los Muertos program. Within six to eight weeks, students submit a progress report in which they explain their duties and responsibilities at the agency, state the number of times they have gone, as well as answer the question: “¿Qué has aprendido hasta ahora durante las horas de servicio?” This directs students to the learning aspect of the course component, one that asks them to reflect and analyze. The progress reports also give me a chance to look at students’ informal writing, helping me see where we need to focus class time for maximum effect.

In the progress reports, students most often keep their observations to the most immediate level of reflection, doing minimal analysis. For example, students state that they have learned

that parents do not have time to help their kids with homework, or that they are learning how to best help the children with homework themselves. Sometimes they say they have learned patience and better interpersonal skills for managing the children. Occasionally, however, the observations are more profound. The student teaching a basic computer class had this to say early on: “Hoy en día, la gente depende muchísimo en la tecnología y es importante que padres y en especial padres latinos aprendan lo básico de una computadora. Los latinos de la media y tercera edad deben enfocarse en el avance de la tecnología.” S/he does not explain exactly why “especially Latino parents” need this, but the seed is there for growth in his/her critical thinking skills to be able to articulate a more sophisticated answer in the future.

Not surprisingly, it is not until the final reflection essays where the students display the greatest amount of insight into the impact of service-learning on their overall learning in the course. They have completed their hours and can look back on it as a whole. Given that the work they most often do is with children, one direct result of their service-learning experience is greater patience. Other dispositional learning reported by the students is greater respect, responsibility, and an increased ability to work with diverse peoples, all of which they say are benefits of service-learning. The following is a representative student statement: “A base de mi experiencia con *service-learning* en la agencia, yo aprendí a ser más respetuoso a los demás y también aceptar a cualquier estudiante por como son.”

Students also reported that service-learning helped them further develop social skills, office or managerial skills, and communication and teaching skills. One student writes: “Aprendí a mejorar mi comunicación con la gente adulta y con los niños. Aprendí hacer más responsable porque mi supervisor me dejó estas responsabilidades y de esta forma confiaba en mí.” They also reported changes to identity as a result of service-learning. There is, first, greater self-esteem of the kind that comes from being successful in performing their duties: “Lo más valioso para mí en esta experiencia fue la oportunidad de ayudar a los demás. Me gusta cuando entro por la puerta y voltean a ver me y todos sonríen. Me gusta mucho hacer sonreír a la gente.” Students also sometimes report learning as much about themselves as they learn about the community in which they did their service. Some even see new roles for themselves in the community: mentor and role model.

Sometimes students communicate important insights during the end-term presentations that relate to the course goal of raising students’ consciousness vis-à-vis Latino identity in the United States. One of the surprises from the 2011 fall semester presentations was that some of the students reported being pleasantly surprised, even proud, of the effort they saw community members making to better their circumstances through agency programs in language and computer instruction. There are a number of ways to interpret this, ultimately requiring knowledge of the preconceived notions the students had about the communities going into the service experience (questions not included in the 2011 survey). I could not help but wonder, however, if students had not internalized negative media images and anti-immigrant rhetoric circulating in public discourse, images, and speech that render Latinos passive or a public burden, but that through service-learning and exposure to actual individuals in disadvantaged communities, they were seeing a different, more positive image of Chicago-area Latinos—one they were not directly aware of personally. In a progress report, one student expressed these sentiments early in the semester: “Estoy muy orgullosa de tanta madre que se está superando, después de trabajar tanto y cuidar a sus hijos, y todavía van a la escuela. [He] tenido la oportunidad de platicar con algunas y me dicen que es para ayudar a sus hijos con tareas y ofreserles una mejor experiencia en casa.” This student repeated these sentiments and developed them further, connecting them to his/her own experience in the final report.

Student observations like these speak directly to the issue of service-learning as a means of increasing Latino student consciousness, and, consequently, self-empowerment, because they contradict inaccurate ideas about Latino experience and reality propagated by the dominant culture.

The focus of empowering practice is on the experience of oppressed groups whose individual members are hampered both concretely and psychologically by their lack of access to power and resources. It is assumed that one way in which members of less-powerful groups are controlled is through ideologies that engender a state of false consciousness. This false consciousness encourages individuals to develop incorrect notions regarding the nature of the individual in society, notions that prevent them from taking action to improve their lives. (Ortega, Zúñiga, and Gutiérrez 1993: 53–54)

Service-learning can help bring about powerful moments of *concientización*, or awareness, for some students.

In observing community needs, challenges, and opportunities, students are best able to recognize negative influences and obstacles to success, and less able to see how those might represent concrete opportunities for growth or development. The most often-cited community need is language instruction. Given community services, this is simply reporting on their part. But some connect these language gaps to other factors they see as obstacles to the overall success of Latino communities: a lack of well-developed reading skills in the children, the economic vulnerability of some families, parents unable to help their children due to language limitations, and, more generally speaking, the difficulties of adapting to US culture. One student summarized it this way: “[H]ay retos que la comunidad latina enfrenta por ejemplo el desempleo, la inestabilidad económica, el no saber el idioma inglés, y el no haber terminado la secundaria.” All students observed similar community challenges.

Occasionally, students make critical judgments about community attitudes they deem counterproductive to meeting these challenges head on. One reported what s/he saw as an example of how low expectations can be detrimental: “[M]ucha gente, especialmente los hispanos no estudian porque se conforman en tener un trabajo con el cual pueden sobrevivir.” Students sometimes even make observations directly related to language and culture, and how losses there represent community losses. One student completing service hours in the field of elder care had this to say: “[E]n el corazón de Humbolt Park era ovío que los latinos en esta area se habian adaptado a la costumbre Americana. Me sentí un poco mal por haber asumido que solo los american encerraban a sus parientes en estos lugares tristes pero aquí veía todo lo contrario.” For some, language deficits produced affective reactions: “Me dio pena que ellos no sabían mucho sobre su cultura y algunos hasta no hablaban el español.” One student went so far as to express anger at this: “Al ver que unos de los jóvenes ‘no me entendían’ al hablarles en español me hacia enojar.”

The final essay instructions specifically ask students to comment on similarities and differences they identify between themselves and the people they came in contact with at the agencies. The list of similarities is always longer than that of differences. The most common similarities students cite are language and culture related: “Una madre del programa me comento que ‘No se me pega nada el inglés’, exactamente lo que dice mi madre cuando se frustra.” Sometimes students speak of having had experience with gang-infested neighborhoods and racial discrimination:

Con las personas que serví, me identifico en el aspecto que en la mayoría tenemos los mismos antecedentes culturales. . . . También me identifico en el aspecto de los retos que enfrentan su comunidad. No es fácil asistir a la escuela donde siempre tiene que estar presente carros de policías a la salida y no sentirse seguro al caminar.

Another student puts it more directly: “También sabemos que tenemos que trabajar lo doble que un anglosajón que han estado en este país por varias generaciones, saben el idioma, y son de piel blanca, para alcanzar nuestros sueños.” Importantly, not all the similarities they see are focused on the negative. Students have expressed sharing similar ambition and drive to better themselves as they report observing in the people they have helped serve in the community.

One student writes: “Durante mi servicio me pude identificar con las personas que atendí por la ambición de querer aprender algo nuevo.”

The differences students most often report are better conditions in the schools they attended, or comparatively luckier childhood circumstances, with more opportunities to succeed. Sometimes students face their own position of privilege and realize that daily life for some is significantly more difficult:

[E]n camino al lugar, me di cuenta cuanto se batalla viajar por transporte público. Un viaje que tan solo llevaría veinte minutos en carro nos tardaba una hora y media. Nosotras tan solo teníamos que hacerlo una vez a la semana, familias enteras latinas tienen que vivir sus vidas enteras de esa manera.

In one student’s final report, reflecting on the differences between his/her experiences and those of the community served led to expressions of pride that also are an affirmation of the dignity of those with whom s/he came in contact:

Al escuchar una que otra historia, me siento afortunada que mi mama nunca tuvo que trabajar esas largas horas en alguna fabrica, y estuvo en casa y también que tengo hermanos mayores que me han ayudado con tareas y trabajos, pero al mismo tiempo me da mucho gusto que haiga personas, madres, que después de andar levantadas desde las 4:30 de la mañana, todavía tiene el empeño de ir a clases a las 3:30pm.

Another student expressed the same sentiment of pride in the resilience and determination of not *the* community, but *our* community: “Lo más valioso en lo personal es que dentro de nuestra comunidad latina, hasta las personas de más bajos recursos, existen ganas de superación.” And yet another acknowledges that his/her opinion of the community changed as a result of service-learning: “[Durante el tiempo de servicio], mi punto de vista sobre la comunidad latina se cambio. El cambio de pensamientos es bueno, y gracias a la oportunidad de ayudar en una comunidad latina, yo ahora aprecio hasta más lo que hacen los padres latinos para su familia y comunidad.” For one student the experience resulted in feeling, as she put it “hasta más latina,” though she did not explain why. Another commented, “también aprendí que gracias a la educación el machismo esta disminuyendo,” but did not elaborate further. It is precisely these kinds of positive, and sometimes unexpected, insights that students receive from increased engagement with the greater Latino community of Chicago that are most gratifying for me to read in student final reports.

6. Service-Learning, Latino Educational Attainment, and the Spanish Discipline

Although many are concerned with the dismal numbers regarding Latino student success in higher education, often citing the high levels of high school dropout, low articulation rates from high school to college, and even lower graduation rates, I find it surprising that few are talking about the importance of engaging Latino students in community work as a means of producing higher levels of educational attainment. For instance, Excelencia in Education’s publication, *Examples of Excelencia: What Works for Latino Students in Higher Education, 2011 Compendium, Profiles of Selected Programs* (2011), summarizes the programs deemed worthy of recognition for their success in terms of access, retention, and completion. Nowhere on the list is it stated explicitly that “what works” is strengthening the connection students have to the Latino community or increasing their commitment to working in behalf of the community. This is especially surprising given that some of the programs aim to increase students’ cultural and linguistic knowledge in order to prepare those going into the education and health sectors (Santiago 2011: 8), and others speak in terms of self-empowerment of the students (9).

Upon close examination, we see that some of the programs do indeed incorporate community-based learning (Santiago 2011: 12, 18, 22), but increased community engagement is not present in the summary list of program services. If community engagement is not a primary goal, it begs the question of educational success to what end? Does educational attainment serve the purpose of developing personal success alone, for its own sake? Individualism is generally understood to be an ideal of Anglo culture, a quintessentially American value, but it is not a Hispanic one, which more generally speaking privileges the communal and familial, even to the detriment of personal liberty. It may be that we socialize Latino students to “the American way” when we indirectly communicate to them that their personal success is the purpose of education. However, social justice is both the individual having the freedom of self-determination and being interdependent, able to interact democratically with others (Bell 2007: 1). Given the institutional mission of Dominican University, no effort to improve education in general and the success of Latino students in particular, or the program goals of any given department, program, or major can possibly be satisfied with having success remain in the realm of the individual. For us, putting students on a path to success for the sake of personal success alone is to fail to engage the mission of the institution and to fail, ourselves, in doing justice work in the world. In the Spanish heritage speaker course, the principles of education for social justice and democracy facilitate student transformation into “social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others, their society, and the broader world” (Bell 2007: 1–2).

For me personally, this means directly working against the continuation of discrimination on the basis of race or ethnicity in US society specifically. Only one of a total of twenty-three students taking the surveys claimed to have never been the target of discriminatory or prejudicial treatment for being Latino. Eighty percent of students responding to the fall 2011 survey stated that they “sometimes experienced discrimination or prejudice,” and nine of the ten students chose “I feel that society will sometimes treat me differently because of my Spanish-speaking heritage.” The tenth chose “society will always treat me differently.” Despite these realities, 100% of the students finished the sentence, when it comes to being Latino/a or Hispanic: “I am proud of who I am and my culture.” The Spanish heritage speaker course, service-learning, and community engagement in particular provide opportunities to mitigate the negative images and toxic rhetoric with positive experiences, learning, and student success.

The gains are many, though students themselves may not expect them. One student mentioned: “Cuando empecé a hacer mis horas de servicio, no creía que hubiera necesidad en hacer horas de servicio para una clase de español en una universidad. Yo pensaba que solamente era perder el tiempo.” When not negative, their pre-service attitudes are indifferent—another course requirement to fulfill. But this changes for all the students who complete the service-learning component of the course, even the ones who get started late: “Antes de empezar mis horas mi mentalidad era que simplemente iba a completar las quince horas. Termine desarrollando mi español, aprendiendo sobre la comunidad latina y sobre todo aprendí más sobre mí.” What they learn about the community varies, but overwhelmingly in their reports they write of seeing a unified community working on its own behalf: “Para mí lo más valioso de toda esta experiencia fue ver como una comunidad se ha reunido para cuidar de sí mismos, todos se apoyan mutuamente.” Here, the community sends a powerful message of self-empowerment to the individual.

The last request on the final assignment asks students to give a one-word description of the experience of service-learning. Not everyone complied, but those who did gave the following: *inolvidable*, *motivación*, *divertida*, *bonita*, *despertamiento*, *maravillosa*, *gratificante*, *conmovedora*, *inspiración*, *espléndida*, *entretenido*, and *impactante*. Two students would not be contained to just one word and wrote: “un cambio de vida” and “para mi esta fue una experiencia de un verdadero aprendizaje.” One went so far as to mimic the MasterCard tagline and said, “Esa experiencia no tiene precio.”

The Spanish discipline will undoubtedly continue to function predominately within the larger “foreign language” paradigm, but with the increasing enrollments of Latino students in college, now and into the foreseeable future, we must consider what role the discipline will play for those heritage speakers who opt to continue developing their Spanish-language skills in our classrooms. The study of Spanish among heritage speakers is itself an act of resistance to assimilationist pressures from the dominant culture seeking to render the maintenance of Spanish language by US Latinos an assault on “the very fabric of American society” (Bender 2011: 570). The value of service-learning to students in the heritage speaker course, as demonstrated in this pilot study, is potentially great. It helps students develop beneficial attitudes towards language and communication skill acquisition in general because it is positively associated with identity. It also starts them on the path to leadership roles within the very communities that need inspired Spanish-speaking role models and mentors. One student commented: “Saber que yo los ayude a estar un paso más cerca a sus metas y al mismo tiempo ellos me enseñaron que en la vida es necesario luchar fue lo más valioso de esta experiencia.” Even if the gains for students are less noticeably linguistic and more attitudinal in nature, it is important to note that the students perceived service-learning to be important to their overall learning and to their language acquisition during the semester. The experiences students have in community-based or service-learning contexts may very well be what open the door for some to continue with formal instruction in the language rather than abandon it because they find it irrelevant, boring, or unsatisfying (Petrón 2005: 7). If they are inspired to continue their formal study of the language, the various proficiencies will continue to develop, and both precision and accuracy will improve. This will happen if their experiences in the formal classroom are both valuable and affirming.

NOTES

¹I was disappointed to see there was no participation of language-teaching professionals at this conference, except for one poster on the use of service-learning in the ESL context. It would seem a good place to cross-fertilize with social science disciplines conducting research on service-learning.

²To that end, I have not inserted “[sic]” in student narratives as I quote from their writing. I trust that the language professionals reading this will know where there are errors, but for greater ease of reading and to grant the students the integrity of their expression, I will not point them out.

³We have since added two 100-level accelerated beginning courses for heritage speakers, new for academic year 2013–14.

⁴Due to the limitations of space, the full instrument is not offered here. However, anyone who wishes to receive a PDF copy of it is welcome to e-mail me at lapetrov@dom.edu.

⁵Students report that the young children they generally work with tend to be resistant to speaking Spanish. Therefore, the tutoring often takes place in English, but students also report that Spanish is useful when managing behavior.

⁶In the quotes that follow (and in those that have preceded), the language challenges that typically dominate this intermediate-high class are correct spelling and verb forms, some of which are deeply resistant to correction and change. This is another reason why I doubt the value of service-learning to improve written proficiencies in concrete ways. It simply is not up to the formidable task of counterweighing the many years students have spent learning the language informally.

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Community-based Service-Learning as a Way to Meet the Linguistic Needs of Transnational Students in Mexico

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Abstract: Following observations and interviews with transnational children that have one or more years of school in the United States and are now in school in Mexico, it was determined that the Mexican public school system has no mechanism in place to offer them the support they need. Therefore, I collaborated with Mexican university students to seek solutions to the challenge of meeting transnationals' language needs. Specifically, I implemented community-based service-learning in which university students met one-on-one with transnational students. Community-based projects, like the one described here, offer future teachers and other university students the opportunity to apply what they are learning in the classroom so that their own learning is enhanced in ways it otherwise would not be. Furthermore, help is extended to younger learners who benefit from one-on-one or small group linguistic support.

Keywords: applied learning/aprendizaje práctico, binational education/educación binacional, community-based learning/aprendizaje en la comunidad, Mexico/México, service-learning/aprendizaje-servicio, transnational students/estudiantes transnacionales

1. Introduction

As the economic situation of the United States has deteriorated and finding and maintaining work has become more difficult, many Mexicans who immigrated to the United States for employment have returned to their country of origin. As a result, the number of students in the Mexican school system who have had some or all of their education in the United States is significant and growing (Zúñiga and Hamann 2006). Anecdotal evidence, news stories (Schwartz 2008), and academic research suggest that there is a “lack of adequate first and second language instruction of the Spanish-English bilinguals returning to live in Mexico” (Martínez-León and Smith 2003: 138).

While the US educational system accommodates non-native English speakers through English Language Learner (ELL) instruction (with varying degrees of success), Mexican schools do not have a comparable category or program for “limited Spanish proficient students” (Zúñiga and Hamann 2006: 44). The purpose of my research, carried out in Mexico, was to determine the extent to which these transnational students (TSs) are in need of linguistic support and then to implement a community-based learning project in which bilingual Mexican university students support the linguistic needs. In this study, TSs are those in the Mexican school system who have had some (at least one year) or all of their schooling in the United States and who now reside in Mexico and attend Mexican public schools.

The inspiration for the qualitative research project presented here was born out of work I conducted during the 2008–09 academic year, in which I interviewed Mexicans—both in the United States and those who had returned to Mexico—to analyze the language they use to talk about their experiences. In that process, I observed that elementary school children

were presented with the challenge of being educated in two systems and two languages, and I wondered how they were faring and being accommodated.

Therefore, the goal was to examine the linguistic experience of transnationals by interviewing transnational children and their families and observing their school situations. Then, I collaborated with Mexican university students to seek solutions to the challenge of meeting transnationals' language needs, and I implemented a non-school-based alternative to addressing the need, namely community-engaged learning.

Community-engaged learning (CEL) is a curriculum-based educational experience in which students are actively engaged in the community in a way that is integral to their learning, the goal being to enhance knowledge, engage critical thinking and reflection, and promote well-being in the community. Community-engaged learning may include community-partnered research, civic engagement, service-learning, and other kinds of experiential learning that takes place in the local, regional, national, and/or international community. Service-learning is widely practiced in US colleges, but it is not well known in Mexico. Mexican university students are required to participate in social service in order to graduate, but the curriculum-based, reflection-oriented pedagogy required for genuine community engagement is effectively unknown in Mexican universities (except in study abroad programs where US students are serving and learning).

My research was carried out in order to understand the linguistic reality of TSs in Mexico and then to determine how the linguistic needs are being met by the individuals themselves, public schools, and other entities. I specifically sought to find out what individuals, communities, and schools are doing to facilitate the learning of Spanish for those returning migrants who do not speak, read, write, or comprehend Spanish (well) and to promote or hinder maintenance of English skills in a largely Spanish-speaking context.

2. Literature Review: Transnationalism and TSs

Though the first published appearance of the word transnational dates back to 1916, the usage then was "an invitation to American multiculturalism" (Tyrell 2007). More recently, the term has come to embody a theoretical perspective that includes "the complex economic, social, cultural, and political processes that emerged in the world as a result of globalization" (Brittain 2002: 11). Sánchez (2007), who studies the impact of globalization on children, includes the exchange of "information, advice, care and love" (493) in her definition. Researchers use a variety of images to illustrate the complexities and interrelatedness involved in notions of transnationalism. Glick Schiller, Basch, and Blanc-Szanton (1992) describe transnationalism as "build[ing] social fields that link together their country of origin and their country of settlement" (1). For Guarnizo (1997), the image of a web best depicts the "relationships, practices and identities built by migrants across national borders" (287). Regardless of the metaphor, the descriptions include movement and exchange of products and practices across at least one physical or emotional border.

Pries (2001), a researcher in the field of migration studies, described transnational migration as a "different type of international migration [that was] gaining relevance [and] could best be understood by focusing on the relationship between geographic and social spaces" (58). He distinguishes "transmigrants" from earlier classifications of migrants in that the former are likely to move back and forth between their "region of origin and arrival" and whose decision-making is determined not by length of stay from the outset, but rather "in a sequential manner" (59). Portes, Guarnizo, and Landolt (1999) recognize that the result of such international movement includes, among other things, the use and knowledge of two languages (217).

In the present study, I use the adjective "transnational" to describe students who have moved from Mexico to the United States and back to Mexico, as well as those who were born and schooled in the United States and now live and go to school in Mexico.

2.1 Transnational Students in Mexico

A great deal of research has been done regarding the educational experiences of Mexican immigrants in the United States, but only recently have researchers and educators started to investigate the experiences of TSs who have returned from the United States and find themselves in the Mexican public school system.

As part of a larger cross-disciplinary study, Zúñiga and Hamann (2006) administered a survey in schools in Nuevo León, Mexico and found that greater than 90% of the TSs report speaking English “well” or “some,” while 80% said that Spanish, not English, was their “primary language” (49). Only 1% claimed that they had the same proficiency in both languages. Regarding school experience, the researchers concluded that TSs generally report good experiences with the system and teachers in both the United States and Mexico, but more of a “fondness” for US schools (49). Their most troubling conclusion, however, is that TSs are a “hidden” population and that in neither country are TSs being served in ways that meet their unique academic and linguistic needs. They recognize that sometimes TSs qualify to participate in English classes in the United States, and that such English as a Second Language (ESL) support may benefit them to some extent. However, the linguistic needs of TSs are distinct from most others in the class who tend to stay long term in the United States (54).

The same researchers extended their study to the Mexican state of Zacatecas and found that the language ability of TSs (how TSs speak English or Spanish) was the main reason why their mononational counterparts in school considered them to be different. Teachers also made comments about the deficient Spanish of TSs, usually in terms of written work (Zúñiga and Hamann 2008).

The conclusion of several investigators is that Mexican schools are not only failing to accommodate TSs according to their linguistic needs (Martínez-León and Smith 2003; Schwartz 2008; Zúñiga and Hamann 2006), but also that, in some instances, teachers and principals may not even be aware that TSs exist. Those schools that are aware of the presence of a TS have no means for supporting that student, so some schools simply hold them back a year with the hope that their academic Spanish will improve enough for them to progress to the next grade level. An example of this unsuitable academic accommodation was given by Hamann, Zúñiga, and Sánchez García (2008), where a child in Nuevo León had to repeat third grade in Mexico because the principal said that the student did not have enough Spanish knowledge to be in fourth grade (71). Unfortunately, this example is not unusual. Furthermore, research in the United States has shown that children who repeat a grade are at a higher risk of dropping out of school completely (Johnston 2010). Sometimes students are permitted to enroll at grade level, but are not supported linguistically and fail their classes. Hamann, Zúñiga, and Sánchez García (2006) tell of one girl who was born in Mexico but had completed her education until seventh grade in the United States. Now that she is back in Mexico, she is “failing all classes but English, art and PE” (256), and she is the only one in her school with experience in the US educational system.

Some authors maintain that TSs tend to be part of families that, though “economically vulnerable,” demonstrate a certain agentive power by “enacting strategies that take advantage of legal, economic, and cultural resources in more than one nation state” (Hamann et al. 2006: 259) and that even the school children are “exercising agency” when they stay in touch with their friends and family in the United States (260). In her study on the role of videos, photos, and letters that Mexican immigrants in the United States send, Díaz Gómez (2002) concludes that such *communiqués* impart the sentiments and daily experiences of those who send them. Hamann et al. (2006) contend that “transnational students, or at least the adults in their household, choose to stay, to relocate, and/or to gather information about opportunities and survival strategies” (260).

Some of these strategies may include maintenance of linguistic identity. However, that young children have decision-making power is questionable. Parents and other adults may choose to move, or perhaps they get deported and then someone decides for the children what will happen to them. When that decision includes going (back) to Mexico, the children (or adolescents) are left to figure out how to adjust to an entirely different educational system with all the academic, social, and linguistic upheaval that that implies.

3. Participants

Participants for the current research were drawn from the community immediately surrounding an urban university in the Mexican state of Puebla.¹ Originally, nine students (three females and six males) and their families expressed interest in participating and were interviewed. Eight were elementary school children while one was in high school. The high school student ended up dropping out in the first month. The other eight met regularly for academic support from university students and interviews with me. The remainder of the demographic information given will be for the eight elementary school children who remained in the study for the year and will not include the sixteen-year-old who dropped out, although some of her comments from the initial interview will be included in the discussion as they were informative.

The average age of the participants at the onset of the study was 10.5 years while the median was 11. The students had spent from 3 to 4.5 years in school in the United States with an average of 3.5 years. The duration of their return to Mexico ranged from two months to three years with an average of just over a year (13.8 months). Two of the participants were born in the United States, while the others went to the United States when they were from five to seven years of age, which means that they all started their schooling in the United States in kindergarten, first, or second grade. Pseudonyms, chosen to reflect the national origin of their real names, are used below.

4. Methodology

This qualitative research is modeled on the practices of educational ethnographers who observe, study, and participate in educational practices in order to understand people's entrance, adaptation, and response to learning communities, such as schools (Wolcott 1975). For educational ethnographers, schools are "sites for addressing concerns with differentiation and discrimination based on class, race, and gender" (Yon 2003: 424). To that, I would add language.

In order to answer the question of how linguistic needs are being met, I first endeavored to understand the linguistic needs. Using an ethnographic approach, I set out to explore the linguistic reality of transnational school children. Ethnographic research seeks to answer basic human questions and study the ways humans live. Since its inception, this method has included participant observation. Currently, it recognizes the fluidity of research and the non-objectivity of the researcher. Unlike with a traditional scientific method, ethnographic research does not require a set of hypotheses to be accepted or rejected. Rather, the researchers' own prejudices and predilections are acknowledged and embraced as part of the process (Nunan 1992). Instead of attempting objective distance, ethnographic research promotes establishing relationships as research progresses and recognizes that this informs the process and the product. As such, structured interviews with key informants, "unobtrusive measures . . . such as official documents . . . [like] children's schoolwork" (Wolcott 1975: 122), and classroom observations contributed to the overall description of the educational and linguistic experiences of TSs.

I conducted interviews with each of the participants at the beginning (when consent from students and parents was granted), middle, and end of the academic year 2010–11. Each student was given the opportunity to speak in English or Spanish and to switch at any time. Interviews

were transcribed by the researcher and checked by a Mexican university student. During oral interviews, I asked questions regarding when and how family members use Spanish, English, and Spanglish. In addition, I made periodic observations in schools, family, and community. Because commonly used tests to measure language proficiency in children are known to be unreliable (Pray 2005), and because ultimately it would be the children's perceptions that would guide the next step (meeting their linguistic needs), I asked individuals to self-report as to how well they speak, read, write, and comprehend English and Spanish. Furthermore, schoolteachers were asked to evaluate the Spanish skills of the TSs (most teachers were monolingual Spanish speakers). Finally, I evaluated the oral and written skills of the children by requesting samples of their written work from the teachers and evaluating the recorded content of oral interactions.

5. Findings: The Linguistic Reality of TSs

All nine of the initial interviews were conducted in English per the choice of the participant. Although one must allow for the possibility that TSs chose English because it is the native language of the researcher, I took special care to make sure that they knew that I speak Spanish well and was willing and able to speak either language with them. With the students present, I had a lengthy interaction with parents in Spanish to make sure to carefully explain the project, answer questions, and request formal consent for participation. Following this, I invited parents to wait outside while I conducted interviews with their children. A typical initial interaction went as follows:

- Researcher: Do you prefer to speak in English or Spanish? ¿Prefieres inglés o español?
 Student: Inglés.
 Researcher: In English?
 Student: OK.
 Researcher: OK. Tú sabes que hablo español and I also speak English, so whichever language you feel comfortable with we can talk in, OK?

All of the students chose to be recorded and speak in English for the initial interviews and the mid-year interviews. In the final interviews, one student said "both" when I asked again which language he preferred, but then proceeded to speak mostly English. Only one student said that now he preferred Spanish, so we conducted the interview in that language. When I asked him why he said, "Ya me acostumbré."

The interviews revealed that students consider themselves bilingual saying such things as "both" when asked what they would say if someone asked if they are an English-speaker or a Spanish-speaker. Some gave specific instances of where and with whom they used which language.

6. Spanish: Use, Ability, and Attitudes

Every one of the TSs learned spoken Spanish at home. While some reported speaking English with siblings and other relatives at times, Spanish had been the principal language of the family home for these students in both the United States and in Mexico. Three of the participants went to school for one to three years in Mexico (early elementary) prior to moving to the United States, but the rest had no exposure to academic Spanish (e.g., no bilingual schooling in the United States) before arriving in Mexico.

Most of the students I interviewed reported some concern with their ability to speak Spanish. José, age 11, who had spent 4.5 years in the United States and had been back ten months said, "Some words . . . I don't pronounce them very well [in Spanish]." Sara, age 16, who had lived in the United States for ten years and had been in Mexico just four months confessed that she could not express herself very well in Spanish, and even at home she could only use "basic

Spanish.” Ulises, age 11, who had been in the United States for five years and in Mexico for 1.5 years simply stated, “My Spanish is kinda bad.”

Transnational students reported difficulty in reading Spanish as well. Jeremy, age 10, who was born in the United States and studied in a Mexican school for 2.5 years, told me, “I can’t read in Spanish.” One boy told me that he knows his reading is not very good because when he reads aloud the teacher tells him to stop and calls on someone else. The ability of the TSs to comprehend what is said to them in class is mixed:

It’s kind of hard because some words the teacher says that I don’t get it. (José, age 11, in Mexico for 1.5 years)

It’s kind of hard ’cause I get mostly a lot of mistakes and my mom told me that my teacher told her that um that sometimes I confuse English with the Spanish . . . yeah. So it’s kind of confusing. I haven’t really learned a lot of Spanish. (Ana, age 10, in Mexico for two months)

Transnational students recognize Spanish as an important tool for doing well in school. Ulises, age 11, claims he does not like Spanish, but knows he needs help with it in order to do his homework. José said that for him English was always the language of school and Spanish was the language of the home, but now he has to use Spanish in an academic setting.

7. English: Use, Ability, and Attitudes

Transnational students identify themselves as English speakers and want to retain their control of the English language. Their parents support this, but they often do not speak English well themselves. José said, “Well, in my home I feel good with Spanish, . . . but at school I feel like more comfortable with English.”

Transnational students also have limited possibilities for speaking English once they have returned to Mexico. Sara, age 16, stated, “Since I’ve been here this is the first time I’ve spoken English, like conversed with someone in English.” Several students reported speaking with siblings or watching movies in English. Adán told me he likes reading books that he brought from the United States, but that he had to read the same ones over and over since those were the only books in English he had access to.

Some TSs specifically reported speaking English better than Spanish, like Ulises who, at one point, said, “I’m more comfortable in English.” Some reported remembering English well, such as Adán, while others were worried they might be forgetting English.

8. Learning English in Mexico

English is not offered as a regular part of the public primary school curriculum. Spanish–English bilingual education is a privilege of those who can afford private schools. Bilingual education for government sponsored schools has been offered to the millions of speakers of indigenous Mexican languages (Miller 1983; Tinajero and Englander 2011) with mixed success, but no such attempts have been made to offer extensive English–Spanish bilingual programs. Nonetheless, a few opportunities to learn English, however inconsistent, do exist. Some schools are participating in a pilot program from the *Secretaría de Educación Pública*. Additionally, native English-speaking university students participating in international internships may be sent to selected schools for a few hours a week.

English courses can be an uncomfortable or confusing place for TSs. José doubted his own knowledge of English when the teacher told him that he should write, “I am Mexico” in place of what he had written, “I am Mexican.” Ana told me she makes mistakes on purpose sometimes during English class because she knows that people are watching to see what she will do (e.g., during games like Simon Says). Sara said, “Sometimes [the teacher] corrects me

on things that I learned differently over there [in the United States] or that I know are right but she's saying they're wrong." When asked what English class is like for them, or what they do during the class, these answers were elicited: "Kind of really easy, like I was in first grade" (Ulises, age 11), and "Mmm. Kinda do nothing" (Andrés, age 10).

9. Classroom Observations and Teacher Interviews

Teachers and administrators in this study were aware that they had TSs in their schools and classrooms. They expressed general concern for their well-being and were delighted to allow me to visit and work with the students. In some instances, teachers noticed adjustment difficulties and welcomed assistance. In other cases, the teachers claimed the students were doing well, but did not refuse to participate in the project. Classroom observation revealed the reality of Mexican public schooling: overcrowded classrooms, limited resources, and many distractions and interruptions. The classrooms I observed had 35–45 students in rooms that would have comfortably seated only about 20–25.

10. Analysis of Oral and Written English and Spanish

Analysis of the written and oral command of English and Spanish for TSs reveals difficulty in the areas of phonology, syntax, morphology, and orthography in both languages. A thorough treatment of the transcribed oral data and written schoolwork is worthy of deeper analysis but is beyond the scope of this study. However, preliminary assessment supports the TSs' own interpretation: there is a real need for special accommodations to be made for them in terms of their skills in academic Spanish (especially reading comprehension and writing) and their desire to maintain and improve English.

11. Meeting Linguistic Needs

I concluded from interviews and observations that the responsibility is with the TSs to negotiate the school setting academically, socially, and linguistically. Some TSs are academically vulnerable, which includes risk of poor performance and even dropping out of school all together. The TSs themselves expressed concerns with their ability to speak, read, and write Spanish and indicated a desire to maintain the English that they had gained in the United States. However, the public school system has no mechanism in place to offer them the support they need. In the regular classroom, where they are one of 30–45 students, one teacher has few resources to accommodate an individual student with special needs. In an English class, the command of English for the TSs is well above that of their classmates, making the classroom an environment where not much learning happens for them. In sum, the linguistic needs of the TSs are not being met in the Mexican public schools in which they find themselves. One possible way to support these children is with the academic help of bilingual university students.

12. Community-based Learning: Definition and Literature Review

Community-based learning, or service-learning, is a pedagogy based in the community in which students act and then critically reflect on what they are experiencing. It is a "course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and enhanced sense of civic responsibility" (Bringle and Hatcher 1995: 112).

The benefits of service-learning are well documented. Miller, Dunlap, and Gonzalez (2007) found that community-based, service-learning experiences helped students meet standards for

teacher candidates. A service-learning course held in a prison challenged students' assumptions and provided opportunities for learning impossible to simulate in the classroom (Pompa 2002). Some studies have shown that students who participate in CEL make academic gains, such as earning higher grades and meeting learning objectives when compared with non-participants (Astin and Sax 1998; Astin, Vogelgesang, Ikeda, and Yee 2000; Myers-Lipton 1996, 1998; Prentice 2006; Simons 2006; Weldon and Trautmann 2003). One study contends that student participation in service-learning and subsequent reflection can even change the sexual behaviors of teenagers (Denner, Coyle, Robin, and Banspach 2005).

In language courses, service-learning offers students an opportunity for authentic encounters with people who are different from themselves. Learners are positioned in a "learning space that highlights the linguistic, cultural and social aspects of a language-based event" (Overfield 2007: 63). Students who are learning and serving in the community have contact with the cultures and speakers of the languages under study. Thus, service-learning situates language study in a "radically different context" (Arries 1999: 41). Students leave the so-called ivory tower and travel to parts of their communities that they might otherwise never visit. Arries (1999) recounts students' reactions as they drove past the barracks of migrant workers. They were amazed to see conditions so different from their own not far from where they lived. Additionally, they crossed linguistic boundaries as they began to use Spanish in the real-life context of translation and interpretation in a clinic (Arries 1999).

Meaning negotiation can occur in a community context in a way that it cannot in the classroom. Stewart (2007) supports the notion that language practice involves not drills, but genuine conversational interaction, and that such "social, interactional . . . learning transforms who and what we are, allowing for the formation of an [L2] identity" (89).

Research shows that service-learning aids language learners' understanding of subtle and difficult linguistic issues. Students struggling to translate hollow bureaucratic language became aware of the futility of passing on meaningless information (Arries 1999). Upper-level students of Spanish who helped adults learn to read their native language (Spanish) reported having to focus on what they had learned about phonology and teaching methods in order to help the new readers (Plann 2002).

Morris (2001a) found that students' attitudes towards speakers of the language they study, the associated culture, and language learning itself were positively correlated with service-learning. Since all of the participants in his first study were already motivated prior to their service-learning experience, Morris (2001b) did a follow up investigation in which he specifically studied students who reported low motivation for language study and indifference toward speakers and their culture at the beginning of a Spanish course based in service-learning. After quantitative and qualitative analyses of pre- and post-service surveys, as well as short written answers to open ended questions in the post-survey, Morris (2001b) concluded that "face-to-face contact with local native-Spanish speakers had a positive effect on the participants' motivation and attitudes towards learning Spanish and towards Spanish speakers and their culture" (244).

Service-learning pedagogy, supporting the National Standards (2006), is likewise recognized. Stewart (2007: 102) reported on students who served English-language learners in a middle school and at a Migrant Head Start ESL class: each of the goal areas of the five C's was met in the service-learning component of his upper-division Spanish class. Although Weldon and Trautmann (2003) did not start with the five C's in mind, they soon realized that the goals for their experimental service-learning Spanish courses "bore a striking resemblance to the standards" (576). Using journal entries, interviews with students, and essays, they conclude that students employ "numerous communication strategies"; showed a "change in attitude toward members of the culture"; connected with other disciplines, including "psychology, sociology, history, geography, and international relations," as well as issues of poverty, immigration, and race; made comparisons including "relat[ing] language to power and marginalization;" and, of course, participated in the community through their involvement in the project (Weldon and Trautmann 2003: 579–81).

13. Community-based Learning in the Context of ■ Mexican University

In the academic year of 2010–11, I taught at the Universidad de las Américas Puebla, a medium-sized Mexican university. In the fall, I taught a course in Contrastive Grammar to linguistics majors, most of whom planned to become teachers and all of whom were at least bilingual in Spanish and English. As an option for the final project, students could choose to participate in the CEL project. All but one of them did. The requirements included:

1. Ten to fifteen contact hours with a Learning Partner² (LP) per semester
2. Assistance with language needs as defined by the LP
3. Periodic guided reflection journals
4. A final project in which students were to identify linguistically challenging/interesting aspects of their LP's language use, describe them, and prepare plans to address them

The nine university students who were assigned to work one-on-one with the nine elementary school students reflected on their experiences in five written journal entries during the course of the semester. I gave them prompts to help them process these reflections, first by thinking through them, then by writing and sometimes by talking about their ideas in class. The guided journals, accepted in English or Spanish, were designed to move students through the project. They serve here to relate the order of events.

14. Journal Entries

14.1 Journal 1

The first journal entry was to be written (electronically posted) before the first meeting with the learning partner. It was a reaction to the assignment in which students reflected on the notion of service and responded to the following questions: What aspects of the assignment do you find interesting, frustrating, difficult, exciting, etc.? What do you think you will gain? What do you think you will give? One student imagined what life might be like for the TS they were about to meet:

Es sin duda una oportunidad de practicar la parte teórica del curso en la vida real. A los estudiantes espero poder ayudarlos con las dudas que tengan tanto sobre sus clases como del español coloquial, ya que al pasar fuera de México una larga temporada es posible que estén interesados en conocer también expresiones y palabras de este tipo. Todo esto dentro de un ambiente siempre de respeto pero también agradable y sin tensiones.

One student in the class, originally from the United States, thought he might relate to the TS in a particular way:

After living in Mexico for a year and a half I also have psychological issues speaking English sometimes, and feel really uncomfortable around people from the United States. Recently upon returning to the United States, I suffered a panic attack in the Houston airport from being around so much English and English speakers. I am interested to help on this project to see if any of the students have the same issues that I have.

14.2 Journal 2

After the first meeting, students wrote in their journals to describe the encounter and their reactions. They were specifically asked to take notice of use of English, Spanish, and code-switching, both theirs and that of their LP. It was an enlightening experience, as recounted in one student's journal:

I had never before had an experience like this and I have to say I found it quite interesting, exciting and challenging at the same time. . . . Sara has had problems with the use of [Spanish] and Mexico's way of life, she really wishes she could be back in California. . . . I find this service very challenging especially because of her lack of interest in Spanish and her rejection to Mexican culture.

In preparation for the second meeting, students were instructed to record the voices of their learning partners doing all of the following:

1. Reading a work written in Spanish (not a translation) and selected by the LP.
2. Reading a work written in English (not a translation) and selected by the LP.
3. Responding to a question regarding their experience in the United States in which they were told they could respond in English, Spanish, or some combination.

University students were told to make sure their partners understood that they were bilingual and willing and able to speak either language.

14.3 Journal 3

For their third journal entry, my students had to identify a specific linguistic need of the learning partner and determine if the issue was related to something we had discussed in class. This could be related to morphology, syntax, phonetics, phonology, or some other aspect of language. They were to specifically state what the issue was and start brainstorming ways to help the student. Challenges identified ranged from spelling to morphology to interference as seen in the journal entries below:

[T]iene problemas al expresarse en inglés e inclusive más problemas al escribir. Creo esto se debe a que el tiempo en que fue su cambio de idioma fue muy drástico y por eso tiene algunos problemas, por ejemplo en inglés muchas cosas no puede expresarlas y para escribirlas tiene muchos errores de deletreo, por ejemplo escribe "Wuat" en lugar de "What" o en español "quiero" en lugar de "quiero".

My learning partner is having troubles with inflectional morphemes. It seems to me that he has not made a connection between the infinitive form of the verb and its past participle. I imagine it is a problem with irregular verbs in general. Yet, this calls my attention because when we have spoken he uses the past participle quite well. Nevertheless, I imagine that he might also have troubles with the simple past forms of irregular verbs.

Uno de los problemas que he visto en José es que tiende a traducir literalmente del español al inglés.

After I read the journals, I set aside class discussion time for students to help each other and get input from me. This was an especially valuable aspect of the class and an important way for my students to see how very integrated their community work was to the course. Even the student who was not participating in the CEL project could offer suggestions for applying knowledge and approaches from this and other classes to the issue at hand. In this way, all of the students were engaged and benefited, at least to some degree, from the applied component.

14.4 Journal 4

In the fourth journal entry, students reflected on any "teachers" from whom they could and would learn. Besides the obvious (professors, texts, etc.), students reported learning from the children they worked with, from their parents, and from the classmates in the Contrastive Grammar class. I also had students respond to these questions: What have I learned so far and what are some things I feel I still need to learn?

Poder ayudar a Andrés es una gran emoción pues no solo lo ayudo yo a él, sino el también a mí.

My learning partner taught me life lessons. . . . I have not told him that I admire him for facing hardship as well as he does.

14.5 Journal 5

The fifth journal prompt asked students to write specifically about significant events or experiences that they had since starting the project. We then worked in pairs to present the critical incident to the rest of the class. I told them they could dramatize things more or less as they happened, or they could use this opportunity to alter reality and act out what they wish they had said or done. Most of them used it as an occasion to externalize feelings around a particularly difficult or sensitive conversation:

To be honest, every Thursday I feel like my learning partner is even less willing to work with me. I'm not sure if may be he is not liking my activities, because he won't tell me so even if I ask him directly. Also, when he arrived today he didn't even say "hello". That did make me feel kind of bad, because I intend to help him to the best of my ability and I invest time in going all the way to his school to work with him and back to the university, and in preparing the materials and activities we work with. . . . Perhaps I am being too judgmental, but today I felt a bit upset.

14.6 Journal 6

In the final reflection, students were asked to think about the experience as a whole and about the notion of service. Can service and learning go together? What have you learned by serving? How has this project differed from or been similar to service you have done in the past? How has your perspective or attitude changed while serving in this way? Several individuals commented on more than just this class; they also mentioned knowledge gained during the course of their studies:

Creo que community-based learning es una excelente oportunidad de ejercitar nuestros conocimientos y al mismo tiempo brindar la ayuda.

Con Andrés pude analizar y realmente ver todos aquellos aspectos que hemos visto durante la carrera acerca de la adquisición del lenguaje.

Others commented on the life lessons that they learned:

El aspecto donde puedo decir que tuve crecimiento y aprendizaje fue relacionado con cómo solucionar problemas que se presentan dentro de situaciones reales. En las semanas que pude trabajar con José tuve la necesidad de aprender cómo solucionar los problemas que se iban presentando con mi propia forma de enseñanza.

I had to put together all that I have learned in this course and others so that I can be able to help a person in understanding a particular piece of information. I found this task a bit hard, yet quite interesting and useful.

15. Conclusion

The TSs that I interviewed and observed are concerned about their ability to do well in school and in the community because they lack skills in the areas of speaking, reading, and writing Spanish. They also want to preserve and enhance the abilities in English that they gained while in the United States. In Mexico, public school teachers and administrators may be sympathetic, but the educational system does not have any program or systematic response to these linguistic needs, though the number of TSs is expected to continue to grow. English

classes, if an elementary school is fortunate enough to have them, are neither helpful nor challenging for TSs and they are too often insulting or boring. In sum, TSs have unique linguistic needs, and unique approaches are warranted in order to meet them.

Perhaps it is unrealistic to expect a teacher who has forty-five students in her class and no aides or additional support to take time out to help one learner with special linguistic needs, but teachers could be trained to identify these needs. The *Secretaría de Educación Pública* could encourage universities and other institutions that train teachers (Normal Schools) to work with local elementary and secondary schools to implement a community-based approach to meeting the linguistic needs of the growing number of students who are being educated binationally. Even if the future teachers do not know English well, they can help TSs with their unique needs in Spanish reading comprehension and writing.

Many of the students and parents that I got to know during this year-long project in Mexico indicated that they have plans to return to the United States. Students born on both sides of the border are being educated in the United States and Mexico. As such, we must consider educational practices that encourage bilingualism and foster academic skills in both languages. Teachers in the United States and Mexico would do well to consider the potential mobility of their young learners and think about how to prepare students for a future that includes bilingualism, biculturalism, and binationality.

Community-based projects like the one described here offer future teachers and other university students the opportunity to apply what they are learning in the classroom such that their own learning is enhanced in ways it otherwise would not be. Furthermore, help is extended to younger learners who will benefit from one-on-one or small group linguistic and moral support as they negotiate between the two linguistic worlds in which they live.

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NOTES

¹ Exact words of the students and interviewer, including any spelling or grammar errors, are used in this article.

² The term ‘learning partner’ is intentionally chosen to focus on the reciprocal relationship between university students and community members, in this case, elementary school children.

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Programas comunitarios de educación audiovisual como alternativa al aprendizaje-servicio en el extranjero

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Abstract: En julio de 2011, La Poderosa Media Project (LPMP) terminó su décimo programa comunitario de artes visuales en América Latina. Dicho programa reúne a jóvenes latinoamericanos con estudiantes universitarios estadounidenses en un taller de producción cinematográfica cuyo objetivo final es la realización de documentales y cortometrajes de ficción. El presente artículo se enfoca en el impacto de esta edición del programa de LPMP en los estudiantes de español como segunda lengua. Además se analiza, a partir de la afectividad, el efecto tanto de la producción artística como de la traducción intercultural en las subjetividades de los participantes estadounidenses. Más allá de una valoración del programa en su estado actual, este artículo es una proyección de sus implicaciones futuras para profesores y administradores que deseen diseñar e implementar programas de estudio en el extranjero con un componente de compromiso social en el que prime el aprendizaje experiencial a través de la integración de los estudiantes en la comunidad.

Keywords: activism/activismo, affect theory/teoría de los afectos, arts education/educación estética, community engagement/participación comunitaria, experiential learning/aprendizaje experiencial, filmmaking/cine, intercultural translation/traducción intercultural

Paúl tiene once años y vive en las afueras de Bahía de Caráquez, Ecuador. Un sábado cualquiera, se levanta para ver los dibujos animados en la televisión y encuentra a su madre dormida en el sillón de la sala. No es la primera vez que la halla vestida después de haber bebido la noche anterior. Al percibir el sonido de la televisión, la madre se despierta y le recuerda a Paúl que tiene que salir a buscar su contribución diaria a los gastos de la casa. “No me gusta que bebas”, le dice el niño a su madre, seguro del uso que ella le dará al dinero, y a regañadientes, sale con rumbo al muelle donde, a cambio de algunas monedas, canta en las barcas que recorren la bahía de su ciudad.

El día ha ido lento para Paúl, pero empeora cuando se encuentra con un vendedor callejero que lo engaña y le vende un trompo por encima de su precio normal. El joven utiliza el dinero que había obtenido en tres horas de cantar a los viajeros para poder tener el juguete. Con el fin de recuperar el dinero, trata de regresar al muelle, pero el guardia no se lo permite; intenta luego abordar los camiones urbanos, pero los choferes no lo dejan. Descontento consigo mismo, Paúl rumia su descuido en la plaza de un parque cuando se le acerca un turista... e Iván olvida su diálogo. “¡Corte!”, grita Adriana en el set, y vuelta a empezar.

Esta es la trama de *Piolas, Paúl* (2011), un cortometraje realizado en el marco del programa comunitario de artes visuales de La Poderosa Media Project (LPMP).¹ La escritura, producción

y dirección del corto son actividades en las cuales colaboran tanto jóvenes ecuatorianos como universitarios estadounidenses que trabajan como sus pares mientras llevan cursos de español. La historia tiene un final feliz tanto en la pantalla como fuera de ella: Paúl logra conseguir el dinero y *Piolas Paúl* obtiene el primer lugar en el Festival de Cine Manabí Profundo² en la categoría de cortometrajes.

El trompo, además de servir como motivo desencadenante de los conflictos de la trama, simboliza las transformaciones afectivas en las subjetividades de algunos estudiantes estadounidenses. Maddie, por ejemplo, estableció una relación muy estrecha con los jóvenes ecuatorianos más allá del mero aprendizaje y perfeccionamiento del español y de la colaboración en el programa de artes visuales. La experiencia vivida la afectó de tal manera que expresó, “When I came back I wanted to get a tattoo because the experience changed my life. . . . I wanted something that gave me a Bahía experience and I got the idea of this *trompo* and the video, and I got back home and it was like ‘Of course, a top!’”. Ahora Maddie tiene un tatuaje del trompo del cortometraje en una de sus piernas. Es decir, decidió modificar el panorama de su cuerpo para representar gráficamente el impacto de una experiencia afectiva enmarcada en un contexto didáctico e intercultural.

La Poderosa Media Project es una organización sin fines de lucro cuya misión es facilitar la traducción intercultural entre grupos demográfica y culturalmente diversos. Para lograr dicho cometido, propone dos líneas de trabajo simultáneas. Por un lado, ofrece un modelo alternativo de programa de estudio en el extranjero, orientado a fomentar la competencia lingüística a través de la participación directa de sus estudiantes en la producción cinematográfica. Por otro lado, reafirma el valor de los programas comunitarios de artes visuales como espacios que promueven el empoderamiento de jóvenes latinoamericanos en riesgo.³ Además, siguiendo la propuesta de Sousa Santos (2010), LPMP fomenta la traducción intercultural, entendida como el “procedimiento que permite crear inteligibilidad recíproca entre las experiencias del mundo” (62). En este caso, el modelo busca negociar las diferentes experiencias del mundo—de forma particular, la estadounidense y la latinoamericana—sin atribuir a ninguna de ellas “el estatuto de totalidad exclusiva ni el de parte homogénea” (62).

La idea surgió en 2006 de la inquietud de un grupo de estudiantes de posgrado de literatura hispanoamericana por encontrar opciones para paliar dos deficiencias educativas: por un lado, la falta de una educación artística como vehículo de expresión cultural y autorepresentación para jóvenes latinoamericanos y, por el otro, la carencia de una concepción más comprensiva de la cultura del subcontinente por parte de la juventud estadounidense. Así, se propuso proveer a los estudiantes latinoamericanos de las herramientas técnicas y los conocimientos teóricos necesarios para producir cortometrajes y documentales en video digital. De esta manera, se buscaba llenar el vacío curricular de muchas escuelas secundarias de América Latina que desdeñan las artes como componente de una educación integral. Igualmente, se buscaba facilitar procesos de autorepresentación y expresión artística de la población joven. Además, y dada la experiencia de los fundadores—muchos de ellos con formación profesional en docencia, artes visuales, comunicación y manejo de organizaciones no gubernamentales—, LPMP desarrolló un programa de estudio en el extranjero para aquellos estudiantes de español que desearan maximizar tanto su aprendizaje de la lengua como su comprensión de la cultura latinoamericana.

En este artículo, nos limitaremos a analizar el impacto que tuvo el programa comunitario de artes visuales realizado en el 2011 en los estudiantes de español como segunda lengua. Para ello, nos basaremos en entrevistas en profundidad relacionadas con su experiencia en el aprendizaje del español y en la producción de cortometrajes de 2011.⁴ La intención del análisis es presentar, más allá de una valoración del programa en su estado actual, una proyección de sus implicaciones futuras para profesores y administradores que deseen diseñar e implementar programas de estudio en el extranjero con un componente de compromiso social en el que prime el aprendizaje experiencial a través de la integración con la comunidad.

1. La Poderosa Media Project como alternativa al aprendizaje-servicio

Hoy en día es indiscutible que, con las fuerzas de la globalización, tanto el conocimiento de otras culturas como la experiencia de convivir con ellas han cobrado una gran trascendencia. Sin embargo, por más importante que estudiar en el extranjero parezca para la formación de alumnos/ciudadanos en el siglo XXI, la incorporación de este tipo de programas como parte orgánica del sistema universitario y su eficacia como herramienta pedagógica no han recibido atención más allá de su implementación por parte de las instituciones de educación superior. Esto se debe a que, en parte, muchos administradores consideran que los beneficios de dichos programas son tan evidentes que con el mero hecho de estar en otro lugar el alumno adquirirá automáticamente los conocimientos y habilidades deseados.

Engle (1995), por ejemplo, previene contra la falta de rigurosidad académica en los programas de estudio en el extranjero y de la tendencia por parte de los participantes de aislarse de la comunidad local en vez de integrarse o adaptarse a la misma. Además, lamenta que los alumnos se vuelvan “semi-turistas” sin la supervisión necesaria de sus respectivas instituciones académicas. En otras palabras, uno de los grandes problemas con algunos programas ha sido que un intercambio en el extranjero, o el *study abroad*, se percibe en algunos casos como un semestre de “vacaciones”. Engle propone una solución cuando recomienda facilitar la creación de conexiones culturales como parte de un programa de estudios en el extranjero, quizás asignando una calificación de algún curso particularmente diseñado para eso. De ahí que proponga un modelo de aprendizaje como acto experiencial como antídoto a la carencia de un diálogo intercultural efectivo cuando se estudia en el extranjero.

Por su parte, a medida que las universidades aumentaban la capacidad y oferta de programas, investigadores como Gorka y Niesenbaum (2001) percibieron que algunos alumnos solo viajaban buscando cumplir con algún requisito académico sin considerar la posibilidad de experimentar una vivencia personal significativa en un ámbito intercultural, efecto que denominaron el “credit for travel syndrome” (104). Para contrarrestar este fenómeno, propusieron unir proyectos de investigación con el aprendizaje experiencial, a la vez que vincular estos proyectos llevados a cabo en el extranjero con cursos en sus respectivas universidades (104–05). Su modelo, denominado “interdisciplinary short-term study abroad”, recomienda que los participantes interactúen con la comunidad local con algún objetivo específico en vez de asumir que se involucrarán en la comunidad de manera automática. Así, al proponer un marco institucional, los alumnos podrían participar no solo como “semi-turistas”, al decir de Engle (1995), sino como individuos con un alto nivel de conciencia cultural.

Lo que proponen tanto Engle (1995) como Gorka y Niesenbaum (2001) cobra más fuerza a mediados de la primera década de los 2000, dado el crecimiento de programas de aprendizaje-servicio propuestos como alternativas al intercambio académico tradicional, y específicamente diseñados para lidiar con las problemáticas arriba mencionadas. Al respecto, Dalton e Ingram (2004) aseveran:

Perhaps the best model for effectively integrating theory into practice within a critical context is the approach advocated by proponents of service learning. This approach engages students in the larger community at the same time it requires critical thinking, responsive action, and transforming reflection. (119)

En la actualidad podemos ver que, a pesar de un leve declive ante la incertidumbre económica global de los años 2007 y 2008, la participación en programas de estudio en el extranjero sigue creciendo, con más de un cuarto de millón de estudiantes estadounidenses cada año en programas académicos en el extranjero (Chow y Villarreal 2011). El *Open Doors Report on International Educational Exchange* del 2011, preparado por el Institute of International Education, indica que

de 139 instituciones que respondieron a la encuesta, el 53% indicó haber notado un incremento en la participación en este tipo de programas para el período académico comprendido entre los años 2010 y 2011 (en Chow y Villarreal 2011). Lo que nos interesa resaltar de este dato es el aumento en la participación de alumnos en programas designados como “non-credit education abroad”. Según este informe, en 2010 más de 6,700 alumnos asistieron a programas que no ofrecían crédito universitario. Cuando agregamos a ello el aumento en la participación de alumnos en lugares “no tradicionales”, como la India o China, vemos que no solo hay un aumento en la popularidad de programas de estudio en el extranjero en general, sino también una diversificación del tipo de programas y destinos, además de un incremento en el número de alumnos que aparentemente no padecen del “credit for travel syndrome”.

Los autores mencionados abogan, entonces, por la vinculación de un objetivo pedagógico específico con programas de inserción en una comunidad. El enfoque en la participación (‘engagement’) reproduce la propuesta de Engle, aunque en su caso específico vemos un mayor énfasis en las facultades críticas del alumno estadounidense. Así, proponen fomentar las capacidades críticas y de análisis como la reflexión sobre la misma experiencia, procesos que requieren un alto nivel de conciencia (tanto del *yo* como del *otro*) y que, según ellos, propician un cambio transformativo en los sujetos que lo experimentan.

En las últimas dos décadas, algunas de las organizaciones que han buscado conciliar fines educativos con objetivos sociales a través de programas en el extranjero lo han hecho basándose en una noción de servicio a la comunidad. Por ejemplo, Amizade, fundada en 1994, se perfila como una distribuidora de capital humano eficiente que conecta a estudiantes interesados en servir con un grupo u organización que se beneficiaría de dicha labor (“Mission”). Otro caso es el de IPSL (International Partnership for Service-Learning and Leadership), fundado en 1986, cuyo objetivo es “to engage students, educators, and community members in the union of service and learning” (“IPSL”). A pesar de las semejanzas generales que lo emparentan con estas organizaciones, el programa comunitario de LPMP difiere de ellos, ya que se basa en la producción artística como forma de propiciar cambios estructurales en el ámbito de la educación y el desarrollo personal. De ahí que LPMP se profile más como un programa de aprendizaje comunitario (‘community-based learning program’) en el que la noción de colaboración y creación artística colectiva prima sobre la de asistencia. Considerando lo anterior como una oportunidad, LPMP se ha preocupado por entender las nuevas y diversas formas de trabajar en comunidades latinoamericanas, especialmente aquellas de bajos recursos, a través de programas de estudios de lengua en el extranjero.

2. Descripción del programa

Según el Ministerio de Educación del Ecuador, la carga curricular del nuevo Bachillerato General Unificado (BGU) contempla dos horas semanales de educación estética durante dos de los tres años requeridos de educación secundaria. Aunque la incorporación del cine, el teatro, el cómic y otras artes busquen en el nuevo tronco de asignaturas generales “conocer, disfrutar, apreciar, crear, desarrollar identidad y criticar los procesos artísticos y su apropiación personal, como mediadores del pensamiento emocional para la interacción social y el desarrollo de la creatividad”, las oportunidades reales de acceder a una educación artística por parte de estos jóvenes son escasas (“Lineamientos”).

Partiendo de esta deficiencia, y con base en la experiencia de LPMP en otros países de América Latina, en el verano de 2009 se inauguró un programa comunitario de artes visuales dirigido a jóvenes de escuelas públicas entre 15 y 19 años en la ciudad ecuatoriana de Bahía de Caráquez. Desde entonces, más de 70 participantes locales, 21 universitarios estadounidenses y 11 profesores y profesionales del cine han colaborado en la producción de ocho cortometrajes

de ficción en video de alta definición que han sido exhibidos en foros a nivel nacional e internacional, llegando incluso a ganar premios en festivales locales de cine.

Los talleres, desarrollados entre la última semana de mayo y la primera de julio, parten del supuesto que todos los participantes, independientemente de su nacionalidad y lengua materna, tienen capacidad creativa y aptitudes de liderazgo. A grandes rasgos, el programa funciona de la siguiente manera: en las mañanas, mientras los ecuatorianos asisten a sus respectivas instituciones de instrucción pública, los estadounidenses toman clases de español de acuerdo al nivel en el que fueron ubicados.⁵ Los tres niveles ofrecidos por LPMP son: español intermedio, español avanzado y cultura latinoamericana. Este último, además de propiciar la discusión de temas actuales que afectan la región, tiene un componente gramatical para *heritage speakers*.⁶ En las tardes, ambos grupos trabajan de manera conjunta en los salones del museo de la ciudad para aprender sobre preproducción, producción y postproducción de cortometrajes de ficción. Cabe mencionar que, aunque los profesores de cine son bilingües, el taller vespertino se imparte en español.

Asimismo, dicho taller consta de 120 horas de instrucción teórica y práctica, y está dividido en tres especializaciones: guión y realización, fotografía y sonido, y producción. Después de 60 horas de clases teóricas, los estudiantes son ubicados en una de las especializaciones mencionadas según las aptitudes que hayan demostrado hasta ese momento y sus preferencias individuales. Por lo general, los estudiantes locales que ya han tomado el taller en años anteriores se dedican a la escritura de guiones y a la dirección, mientras que los de más reciente ingreso aprenden de mano de los instructores las nociones básicas de la operación de la cámara, la iluminación, y los montajes visual y sonoro. Por su parte, los extranjeros trabajan en el equipo de producción junto con otro grupo de estudiantes locales más experimentados.

Esta clasificación no solo responde a la necesidad de hacer uso efectivo del tiempo durante las seis semanas que dura el taller, sino también a la intención de reconsiderar las relaciones maestro–estudiante. Al distribuir a los participantes en tres especializaciones se asegura que tanto los estudiantes locales como los extranjeros utilicen su potencial artístico y sus aptitudes de liderazgo de manera más eficaz. Si bien los instructores guían el proceso de producción, son los estudiantes quienes toman las decisiones en cuanto al tipo de historia a realizarse. Así, por ejemplo, los nuevos participantes locales comienzan el taller aprendiendo técnicas cinematográficas. Manejar una cámara de video o tomar fotografías se presentan como actividades pedagógicas más dinámicas, por lo que facilitan el rápido compromiso de los participantes con el taller. De igual manera, los estudiantes tienen más libertad (para muchos de ellos, esta es la primera vez que usan una cámara) para explorar sus aptitudes artísticas, específicamente de composición visual, así como para desarrollar sus capacidades de liderazgo y de seguimiento de un/a líder (‘followership’). Tomando en cuenta el hecho de que se necesita entrenar a los participantes en otras habilidades necesarias en el mundo laboral a corto plazo, y a nivel de participación ciudadana a largo plazo, los de tercer año actúan como productores y reciben entrenamiento en el manejo de presupuesto y la organización de eventos. Además, son encargados de planear las audiciones, así como de contactar a potenciales auspiciantes. Dado que la especialización de producción se presta más para desarrollar aptitudes de sociabilidad, los estudiantes extranjeros trabajan con los productores locales. La participación en este grupo provee una mayor interacción efectiva y posibilidades de participación en la comunidad. Además, al ubicar a los estudiantes extranjeros en la especialización de producción se garantiza que tendrán la oportunidad de poner en práctica el vocabulario y la gramática aprendidos durante las sesiones matutinas. Cabe mencionar que, en el pasado, los estudiantes estadounidenses con habilidades superiores en español o experiencia académica en cine han trabajado también en otras áreas.

3. Resultados y sugerencias

Con la experiencia adquirida en el programa durante los últimos seis años se ha logrado identificar dos resultados tangibles. Por un lado, se ha constatado el aumento de la competencia lingüística de los estudiantes estadounidenses derivada de las clases de español y el trabajo en la producción cinematográfica. Por otro lado, se ha comprobado la adquisición de habilidades técnicas y discursivas tendientes a facilitar la auto-representación y la expresión de los estudiantes ecuatorianos. Sin embargo, el trabajo de LPMP se enfoca además en la formación de una base cultural sólida sobre la cual se construya una vida democrática igualmente estable. En este sentido, el programa se sustenta en la idea de que el fomento de valores humanos a través de las prácticas culturales es indispensable para la formación de ciudadanos globales capaces de reflexionar críticamente acerca de sí mismos y de su entorno. Por estos motivos, este ensayo pretende convertirse en un nuevo acercamiento respecto al empleo de la cultura (en particular, de la cultura visual) como vehículo para el agenciamiento de las poblaciones jóvenes, tanto la estadounidense como la latinoamericana.

Como se ha visto, el programa dual de artes visuales y lengua española de LPMP intenta producir beneficios para ambos grupos participantes a través de estrategias pedagógicas orientadas a remediar las carencias mencionadas al inicio del artículo. Además, pretende que la colaboración en la realización de cortometrajes entre ambos grupos propicie una mejor forma de entenderse como sujetos otros. Sin embargo, la implementación de dichos programas y la cooperación no garantizan por sí mismas el logro de la traducción intercultural. Por lo tanto, se considera que la afectividad es la causa de la sinergia originada en el contacto entre estadounidenses y ecuatorianos en un ambiente educativo e intercultural.⁷

Entendemos por afectividad los contenidos experienciales relacionados con las emociones y los sentimientos como expresión de conexión/contacto con el otro en un espacio social y cultural determinado. Es decir, no consideramos la afectividad en abstracto, sino generada por la aproximación de dos subjetividades distintas en una instancia particular. Conviene notar, como se verá más adelante, que al referirnos a la afectividad no estamos hablando exclusivamente de los estados de ánimo de los sujetos, en este caso de los estudiantes, en el momento preciso de la aparición del fenómeno afectivo, ni de la reacción sentimental concreta y transitoria ante un evento. Más bien entendemos la afectividad como una orientación particular de los estudiantes hacia ciertos objetos de la realidad, que resulta en la transformación de su subjetividad como seres sociales.⁸

Un elemento que informa la noción de afectividad aquí presentada es la capacidad de persistencia generada por los afectos, que refuerza la posibilidad de la transformación de la subjetividad. Watkins (2010: 269) recurre a Spinoza cuando propone dos conceptos: 1) *affectus*, la fuerza que afecta al cuerpo del ser humano, o la causa de la modificación afectiva u objeto intencional, para nuestro caso; y 2) *affectio*, el impacto dejado en el cuerpo afectado. A diferencia del enfoque sincrónico de la mayoría de las investigaciones que indagan la afectividad en la esfera educativa, en este trabajo se considera, siguiendo a Watkins (2010: 278), la posibilidad acumulativa de la afectividad en el tiempo. De esta forma, se puede explicar la permanencia de los afectos en el futuro, y no solamente en el momento mismo del contacto entre la subjetividad y el objeto de la conciencia.

Para evidenciar las modificaciones ocurridas en las subjetividades de los estudiantes norteamericanos participantes en el programa de LPMP se llevaron a cabo entrevistas en profundidad. La elección de esta herramienta de diagnóstico cualitativo se fundamenta en su flexibilidad intrínseca para sacar a la superficie actitudes, creencias y emociones que, en el caso de otros métodos de investigación, pueden quedar ocultos. Así, se condujeron ocho entrevistas de entre 30 minutos y una hora con los estudiantes y profesores que participaron en el programa de 2011.

Nelda es una *heritage speaker* y manifiesta que su participación en las clases de español en LPMP la ha ayudado cognitivamente desde tres puntos de vista. En primer lugar, su relación con el español en su doble faceta de lengua de comunicación y materia de aprendizaje; en segundo lugar, le ha servido para decidir el área de estudio que prefiere seguir:

Through LPMP I learned that my Spanish was not as bad as I thought it was. I kind of felt that I might be criticized for speaking [Spanish]. . . . I learned that is OK to make mistakes when it comes to language. . . . I also learned that I like to learn about Latin American culture more so than the European culture just because I feel a lot closer to it.

Otro aspecto referido por Nelda es la mayor importancia que le asigna a su propia educación a partir de su experiencia en Ecuador. El hecho de estar en un espacio educativo alternativo, en el que las barreras entre estudiantes y profesores se difuminan en función de la colaboración en proyectos conjuntos, le dio la oportunidad de reconsiderar el papel de la educación tanto en su vida personal como en el posible impacto de esta en las estructuras más generales de la sociedad. Así, a la pregunta “Were there any moments of realization or especially significant lessons that you learned?”, Nelda respondió:

I realized that I needed to be more open to education, I feel that education was already such a big part [of my life], but after this summer I feel like I actually want to do better; I want to do something to change the world, and not just use my education to advance myself but do something about what I care about and I want to focus more on my culture and where I come from and learn it after this.

En cuanto al sentido de comunidad procurado por LPMP, además de considerar sus clases en la universidad desde una perspectiva que equipara tanto la adquisición de conocimientos generales como la posible aplicabilidad de los mismos, la opinión de Nelda acerca de su propia cultura ha sufrido una modificación. Entre las actividades semanales del programa de LPMP, los martes por la noche se exhiben películas de distintos países de América Latina para ser discutidas posteriormente, tanto desde el punto de vista técnico como cultural. Una de esas películas es *Amores perros* (2000) del mexicano Alejandro González Iñárritu. Después de ver la película, Nelda se mostró muy conmovida en la sesión de discusión, sin que en ese momento los instructores pudieran entender la causa. Sin embargo, durante la entrevista, realizada meses después de su regreso a los Estados Unidos, Nelda expresó que ese había sido uno de los momentos en los que comprendió la relación entre sí misma y su cultura, además de la plausibilidad de poner en práctica las artes cinematográficas para lograr el mejoramiento de su entorno:

It's a good portrayal [of Mexico], and that was a moment of realization: why not help my own people out too, and that is exactly what I am trying to do with Spanish and film. . . . I really should not be afraid of studying my culture at all. These [Ecuadorian] kids aren't, why should I be?

Pareciera como si en ese momento tanto el currículo propuesto por LPMP, como la experiencia de estar en un lugar ajeno y la interacción con los estudiantes ecuatorianos se configuraran como una totalidad inteligible a través de la afectividad (nótese la comparación que hace entre su misma subjetividad con la de sus homólogos ecuatorianos). Es precisamente por este tipo de reacciones que proponemos la afectividad como el eje aglutinador de toda la experiencia del programa de estudios en el extranjero de LPMP. Es como si el estímulo emocional de ver una historia relacionada con su cultura en la pantalla se combinara con los contenidos experienciales de su aprendizaje del español para formar una noción susceptible de ser puesta en práctica en el futuro.

Nelda logró articular la relación intersubjetiva establecida entre los dos grupos de estudiantes desde una disposición afectiva recíproca. Para ella, en consonancia con la intención de lograr la traducción intercultural entre miembros de colectivos de características diversas, tanto los estudiantes estadounidenses impactaron a los ecuatorianos como viceversa, y no solo eso, sino que los efectos perdurables de dicho contacto son percibidos como reales:

I felt that through the peer interaction that we had with the students, we are such a big part of their lives. We were sad knowing that we were not going to see them for a while and even shed a couple of tears when we said goodbye. We knew how much of an impact you have had on them and the impact they have had on us.

Sin embargo, las relaciones intersubjetivas de identificación no se dan en todos los casos, ni con la misma intensidad. Es importante señalar que, a pesar de que los estudiantes se dan cuenta de las diferencias culturales, no siempre se ven como sujetos capaces de establecer una proyección empática hacia los compañeros ecuatorianos. En ese sentido, Weigl (2009) reconoce que la empatía es uno de los componentes principales de la competencia intercultural, a partir de la cual se puede lograr un tránsito afectivo bidireccional entre sujetos de distintas culturas cuyas reacciones tienden a la identificación con y el reconocimiento del otro. Por su parte, Batson et. al (1997) definen el concepto de empatía como “[a]n other-oriented emotional response congruent with another’s perceived welfare”, y continúan, “empathic feelings often result when one takes the perspective of a person in need, imagining how that person is affected by his or her plight” (105). Así, dentro del panorama afectivo más amplio, la capacidad de empatizar con la experiencia vivencial del otro es uno de los resultados más deseables (es decir, con mayor potencial transformativo), pero a la vez uno de los más difíciles de lograr.

Por ejemplo, Crystal subrayó la dificultad que presenta este proceso: “I can try to imagine, but I obviously can’t empathize. I have a lot of opportunities here, I can say that I do, but I don’t know that I can because I’m not in that situation. I don’t know that I could do what they do, but it’s hard”. En esta respuesta, destacan no solo su diferencia en términos socioeconómicos, o las “oportunidades” que tiene en contraste con lo que percibe a su alrededor, sino la imposibilidad de colocarse en el lugar de sus compañeros. La falta de una experiencia vital idéntica le dificulta suscitar un proceso imaginativo con base en la creación de una narrativa histórica personal distinta a la propia. Sostiene que es difícil ponerse en el lugar del otro, por lo que la empatía parece situarse como una reacción afectiva sin correlato objetivo fuera de sí misma.

Maddie, una de las participantes estadounidenses más activas, y que en apariencia estableció lazos de amistad más fuertes con los jóvenes de la comunidad, tampoco logró articular un discurso alrededor del concepto de empatía:

There is no way I will ever know what it is like growing up like that in a small little tiny house. . . . I’m never going to know what that is exactly. But being there [Ecuador] and having the experience of living with the ants and the heat, it’s a very different side. . . . I got a good amount [of experience] I think from just being there, but I’ll never know exactly.

Al igual que en la respuesta de su compañera, Maddie reconoce las circunstancias del otro y hace un procesamiento imaginativo, pero rehúsa equiparar dicho proceso con la experiencia, lo cual la imposibilita para generar empatía. Así, algo que LPMP debe considerar en sus programas futuros es la manera de llegar al punto en el que los estudiantes estadounidenses identifiquen su propia transformación subjetiva como la capacidad de experimentar empatía. El diario de reflexión es una herramienta que podría funcionar a este respecto. Aunque ya se ha empleado como parte del programa pedagógico de LPMP, no ha sido utilizada específicamente para describir los cambios afectivos que experimentan los participantes del taller. En el futuro,

habría que usar el diario de una manera más eficiente y creativa para aprovechar su potencial como facilitador de los procesos de empatía y traducción intercultural. De esta manera, los estudiantes podrían indagar en sus propias reacciones afectivas y sacar a la luz el problemático proceso de identificación intersubjetiva.

Otra herramienta que puede resultar útil para generar empatía con el otro es la propuesta por el citado Weigl (2009), denominada “cultural self-study method”. Este método de introspección consiste en hacer evidentes y sistematizar las características culturales propias para poder luego describir a los otros. Los resultados positivos de la herramienta promueven “learning not only about self but also others, increasing intercultural literacy, curiosity, and skill” (347).

En referencia al intento de crear conciencia social en los estudiantes estadounidenses por medio de una experiencia de inmersión cultural alternativa, Crystal provee un buen ejemplo de las transformaciones en la percepción del otro generadas por el contacto establecido en la convivencia con sujetos de otras naciones y circunstancias sociales. Cuando se le pidió que formulara las expectativas que tenía antes de llegar al Ecuador en relación a la vida de los jóvenes ecuatorianos, contestó: “I thought they would just be like teenagers”, sin mencionar la posibilidad de que existieran diferentes tipos de adolescentes, evidenciando así una concepción limitada por su propia experiencia. Sin embargo, a través de la colaboración diaria en el taller de cine, su percepción se modificó al darse cuenta de las circunstancias diferentes de su vida y la de los estudiantes de Bahía:

You would hear stories about some of the students' home lives and I was kind of astounded that they could work, and not sleep very much, and go to school and still go to this program. I don't know how I was expecting them to act, but I was able to see that I have a lot of opportunities here. I don't know if I could do what they do.

En el mismo sentido, en un momento posterior de la entrevista, Crystal puso de manifiesto el efecto perdurable de los fenómenos afectivos sufridos por medio del contacto experiencial con otra cultura. En este caso, el reconocimiento de otras formas de ver el mundo no solo se manifiesta como un subproducto del contacto afectivo con el otro ligado a la traducción intercultural, sino que además propicia la comprensión, a nivel racional, de que su propia forma de ver el mundo no es la única ni la mejor. Así, a través del contacto intercultural promovido por el programa, Crystal pudo apreciar la cultura y las historias de los sujetos otros en sus propios términos:

So it's kind of nice to be able to look back and say that look, there is another world out there, and there are other people and they have a different life circumstance; they have their own set of stories and culture, and it's kind of nice to be able to say that my way may not be the only way.

Al preguntarle sobre el papel del contacto directo con la cultura ecuatoriana a través de su convivencia con los adolescentes, Maddie refirió la diferencia que ella encontró entre la adquisición de conocimientos a partir de la lectura de libros y su adquisición por medio del aprendizaje experiencial:

Culture wise, experiencing this new world and this new type of environment is much better because you can read all that in a book here [Estados Unidos] and I would get it when I read it, but you don't understand. Then you go there and become a part of it and then you know it, and it's more fun and interesting. It's like a quicker process, it just sticks when you are over there, and the same thing with language, I learned a lot here [Estados Unidos], but there you read it, then you use it, and you got it.

Nelda, por otra parte, se percató perfectamente de las barreras y obstáculos que sufren jóvenes de edades parecidas a la suya en una nación emergente. Al preguntársele acerca del futuro de los estudiantes ecuatorianos, Nelda integró tres aspectos de sus vidas: el laboral, el educativo y el familiar, que solo se pueden vislumbrar por medio de una configuración pedagógica orientada al aspecto experiencial. A pesar de la opinión positiva que Nelda tuvo de la experiencia total, y de los lazos afectivos creados entre ella y sus pares ecuatorianos, pudo realizar un diagnóstico bastante exacto que le sirvió para considerar el activismo como una opción personal en el futuro:

I wish I could say that they all are going to go to college and do something, but I think unfortunately only some of them are going to leave Bahía to seek higher education. Very few can, and unfortunately there are some students that their family won't let them so they will have to stay in Bahía and maybe get an education in engineering or what is allowed in the universities closer to home, and others won't go to college because that's not what they want. I know that because I talked to some of the students and they told me that they don't want to go to college because they don't think it is necessary in Bahía to live. As long as you have a small job that is stable, you should be all right.

Como se ha mencionado anteriormente, uno de los objetivos del programa de artes visuales de LPMP es promover en los jóvenes ecuatorianos un sentido de identidad por medio de la autorepresentación. Muchas veces, durante el largo proceso de pasar de una idea a un cortometraje, el objetivo es difícil de apreciar, pero una vez que el resultado final es algo tangible, los jóvenes adquieren un sentido de logro. Crystal pudo comprobar este hecho durante la exhibición del trabajo a la comunidad en el auditorio del Museo. Ese día, los jóvenes organizan una proyección a la cual están invitados todos los miembros de la comunidad, en especial sus familiares. Para Crystal, este fue un momento de concienciación plena de su experiencia y de la de los jóvenes ecuatorianos:

In the presentation of the films it was neat to see how happy the students were with what they had done. They could say "I did this"; "I spent six weeks doing this and now you can see it". It's nice to see that they can do this; that they have something to be proud of.

Como ya se dijo en la introducción, Maddie se tatuó en la pierna la imagen de un trompo como el que aparece en el cortometraje de cuyo equipo de producción formó parte. Para ella, esta modificación de su paisaje corporal representa la perpetuación material de los lazos afectivos establecidos con los jóvenes ecuatorianos, una manera de convocar su experiencia como un acto intencional de la memoria. Además de su representación gráfica, el trompo mismo le sirve para reconfigurar afectivamente sus vivencias desde el presente. Maddie explica así tanto el tatuaje como el trompo:

It means *La Poderosa*, my friends from Bahía, the ocean; every little part of that trip is that tattoo. Because the *trompo*, I love it, and the video was my video that I worked on, and Adrián [el director del cortometraje] was amazing at it and he would make some tricks for us. It is like a bonding, it helped us become friends. They taught us how to use it, we would go to the Parque del Indio and play with it and we were out there and it was part of everyday life. I am not great at it yet. I still have two that I play with every now and then in my apartment.

A partir del análisis de las entrevistas, se puede notar que el tipo de modificaciones sufridas por las subjetividades de los estudiantes estadounidenses son generadas por las perdurables asociaciones afectivas. Así, tanto la reconsideración de la educación como vía personal y colectiva de mejoramiento como la toma de conciencia de otras formas de vivir son algunos de los beneficios obtenidos por los participantes del programa de estudios en el extranjero de LPMP.

4. Conclusiones

La relativa facilidad para replicar este modelo alternativo de estudio en el extranjero ha motivado a la organización a buscar nuevas oportunidades de intervención artística. Así, ya se han iniciado versiones del programa comunitario en localidades de Uruguay y Chile. Asimismo, se han diseñado pilotos para trabajar en las comunidades hispanas de Austin (Texas) e Ithaca (New York), junto con estudiantes universitarios matriculados en clases de español como segunda lengua. En cuanto al programa en el Ecuador, LPMP está explorando diversas maneras de consolidarlo como un centro de entrenamiento permanente para estudiantes secundarios. Además, a partir de mayo de 2012 se ha incorporado un módulo de actuación para cine y teatro.

Parte de la filosofía pedagógica de LPMP se basa en la idea de rechazar la concepción bancaria⁹ de la educación, la cual perpetúa la noción del estudiante como depositario de conocimientos y que—al decir del brasileño Paulo Freire (2011)—se asumen como exclusivos del maestro. Al proyectar “an absolute ignorance onto others, a characteristic of the ideology of oppression, [one] negates education and knowledge as processes of inquiry” (72). Negar a los estudiantes, tanto estadounidenses como latinoamericanos, la oportunidad de cuestionar sus respectivas realidades durante las clases de español y de cine, reproduciría modelos de estudio en el extranjero basados en el asistencialismo, e incluso en el paternalismo. De ahí que uno de los objetivos de LPMP sea, además de educar a sus participantes con el fin de alcanzar resultados tangibles (ganar el primer premio en un festival de cine o utilizar espacios públicos generalmente de uso exclusivo de los adultos), el de propiciar una serie de beneficios intangibles (como el ejercicio de la ciudadanía cultural y el empoderamiento) por medio del proceso dialógico de traducción intercultural.

El trabajo colaborativo que conlleva la producción de un cortometraje, por ejemplo, tiene implicaciones positivas en cuanto al desarrollo del pensamiento crítico y la sociabilidad de los participantes latinoamericanos. Asimismo, dicha disposición al trabajo en equipo hace que los participantes extranjeros se distancien de la visión asistencialista de muchos programas de aprendizaje-servicio para participar de un modelo de corresponsabilidad en el ámbito de las artes que facilita no solo la competencia lingüística por medio del cine, sino que también acomete las nociones de justicia social y activismo.

NOTAS

¹ Para más información sobre La Poderosa Media Project, visite www.lapoderosa.org.

² En 2010, *Que se fije en mí*, una de las producciones de La Poderosa Media Project ganó el tercer lugar del Festival de Cine Manabí Profundo. En 2011, el cortometraje *Piolas*, *Paül* obtuvo dos premios en el mismo festival: mejor cortometraje de ficción y mejor actor.

³ Jóvenes en riesgo son aquellos que “enfrentan condiciones ambientales, sociales y familiares que impiden su desarrollo personal y su integración exitosa en la economía y la sociedad” (Schneidman 1996: 3). En el caso del programa en Bahía de Caráquez, LPMP trabaja en colaboración con colegios públicos de la ciudad para reclutar a jóvenes entre 15–19 años. Por lo general, los participantes ecuatorianos tienen nociones básicas del idioma inglés.

⁴ Desde 2009, se han realizado entrevistas en profundidad tanto con instructores como con los estudiantes estadounidenses y ecuatorianos antes y después del programa comunitario de artes visuales. En este artículo, se han utilizado las entrevistas correspondientes al proyecto de 2011.

⁵ Los estudiantes estadounidenses toman un examen de aptitud lingüística antes de viajar a Latinoamérica.

⁶ Según González-Pino (2000), los llamados *heritage speakers* son “Spanish speakers, native speakers and a subset of false beginners . . . who speak Spanish in the home and community, those who hear Spanish in the home and community, those who are foreign-born and perhaps at least partly educated in a Spanish-speaking country, and those who may have spoken or heard the language in the home or community and studied it in school at some level for some period” (93).

⁷ Durante las últimas dos décadas, se ha multiplicado el estudio de los afectos y las emociones en ámbitos educativos, sobre todo en los Estados Unidos. En los últimos seis años, por ejemplo, las revistas *Educational Psychology Review* (2006) y *Contemporary Educational Psychology* (2010) han editado números especiales dedicados exclusivamente al tema. Consúltense Linnenbrink 2006; Linnenbrink-Garcia, Kempler Rogat y Koskey 2010; y Linnenbrink-Garcia y Pekrun 2010.

⁸ Para una discusión en profundidad de la afectividad desde la filosofía, consúltense Coplan 2010; Husserl 1977; Nussbaum 2004; Prinz 2004; Robinson 2004, 2005; Solomon 2003, 2004; Tomkins 1995.

⁹ Según Freire (2011), la “educación bancaria” se refiere a la concepción tradicional de la educación en la que los estudiantes se limitan a recibir—sin posibilidad de cuestionar—los conocimientos impartidos por el profesor.

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Community-based Learning, Internationalization of the Curriculum, and University Engagement with Latino Communities

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Abstract: This article analyzes efforts at Emory University to understand international presences, focusing especially on Spanish-speaking communities and neighborhoods in Atlanta and Georgia, and to integrate these into the life of the university through engaged learning courses. Using a fresh look at the concepts of global citizenship and cosmopolitanism as a frame of reference, we consider the pedagogical goals of internationalization and of experiential learning, including ways that these can be met through innovative and thoughtful integration of the two. Of particular interest is the positioning of the Latino community as an internationalizing presence. Specific examples are curriculum revisions in the Department of Spanish and Portuguese and connections with other components of the undergraduate curriculum.

Keywords: community-based learning/aprendizaje comunitario, experiential learning/aprendizaje de experiencia, internationalization/internacionalización, pedagogy/pedagogía, university partnerships/socios universitarios

In the last half of the twentieth century, institutions of higher learning in the United States began paying much closer attention to the pedagogy variously called “service-learning,” “community service-learning,” “experiential learning,” or “engaged learning.” Concurrently, these same institutions came to understand “internationalization” as a goal to be vigorously pursued, a necessary tool for preparing students for the increasingly globalized world they were presumed to be entering. Specifically, internationalization in the curriculum (in addition to other efforts, such as speaker series, hiring diverse faculty, creating institutional linkages internationally, etc.) became a strong focus on many campuses, spurred by publications such as *Reforming the Higher Education Curriculum: Internationalizing the Campus* (Mestenhauser and Ellingboe 1998). As part of this new focus, study abroad programs took a prominent role on campuses at a time when service-learning courses, internships, and similar experiential learning also began to figure more prominently in the curriculum. These two developments have increasingly merged in study abroad: a number of university and college programs as well as independent organizations allow students to study in a foreign country in a service-learning environment, with involvement in the local community paired with reflection exercises.¹ However, the potential of integrating experiential learning and internationalization back at the home institution has been less developed.

As the enterprise of higher education becomes more globally connected, universities and colleges in the United States are also beginning to understand that many of their current students are actually having a “study abroad” experience on their campuses, which complicates the landscape for both local community-engaged learning and service-learning abroad. It is also the case that as more professors in American institutions foreground service-learning, they encounter more international presence (immigrants, refugees) in the schools, community centers, and support organizations where their students work, leading to several books and articles on

integrating service-learning, multiculturalism, and “intercultural inquiry” (e.g., Flower 2002; Grobman 2005; Jay 2008; O’Grady 2000). Yet, the project of internationalizing the curriculum and its relationship to engaged learning is just beginning to be addressed. What follows is an analysis of efforts at Emory University to understand the international elements in Atlanta and Georgia and to integrate them into the life of the university through community-engaged learning courses. Using a fresh look at the concepts of global citizenship and cosmopolitanism as a frame of reference, we consider the pedagogical goals of curricular internationalization and of experiential learning, including ways that these can be met through innovative and thoughtful integration of the two. Of particular interest here is the positioning of the Latino community within “international Atlanta” and related questions about how a major research university can approach engagement with this population. In other words, to what extent is the Hispanic/Latino community “international” and how might this influence a university’s community engagement approach to Spanish-speaking populations in its immediate geography?

1. Spanish Departments in the United States and Community-based Learning

Language departments were initially slow to conceive of their missions as pertinent to the inquiry in other fields about service-learning, as Hale pointed out in 1999. Early practitioners of service-learning were most often instructors in courses with natural lines of inquiry about the nature of society or in fields where the notion of a practicum had already been fully developed.² The core missions of departments of foreign languages were closely aligned with the newly emerging goals of internationalization, but the intellectual and even practical positioning of these departments vis-à-vis the rest of the university made it difficult for members of those departments to see their work as connected to local communities. Additionally, the moniker “foreign languages” focused the attention of faculty and students away from the local and toward other, usually distant, geographies. This was generally true for departments of Spanish, especially in those with an emphasis on Peninsular Spanish literature and culture, but even in those focused on Latin America. In fact, historically, the study of Latino literature and culture within the United States developed more fruitfully in departments of English or American Studies.

This positioning has changed significantly over the last twenty years, especially with the rise of language, literature, and culture courses for heritage speakers, along with a general shift in theoretical approaches toward a more expansive understanding of what it means to study the Hispanic world. The demographic trends in the United States have also begun to have an effect on the way that departments of Spanish have developed. This is manifested in at least two ways: first, the demand for Spanish far exceeds interest in other languages in most universities and colleges (reflecting a perception that Spanish is “useful”); and secondly, communication in Spanish is increasingly a normal occurrence in the cities in which most colleges and universities are located, and in both local and national media. For all practical purposes, Spanish is the second language of the United States, and departments of Spanish are being called upon to facilitate and articulate a nuanced understanding of this reality and its relationship to the rest of the Hispanic world. As editor of the *Publications of the Modern Language Association (PMLA)*, Carlos Alonso remarked on this new status in 2002: “In fact, the key issue that departments in the American milieu will face in the short term is their change in status to something resembling departments of a second national language and culture . . .” (1138). In the intervening years, this challenge has only intensified, and in this context, engagement with local Spanish-speaking communities has accelerated, with community-engaged learning courses being developed at an ever more rapid pace.

Numerous books and articles have chronicled and investigated this phenomenon. A 1999 collection of articles published by the American Association for Higher Education (*Construyendo Puentes [Building Bridges]: Concepts and Models for Service-Learning in Spanish*, edited by Josef Hellebrandt and Lucía T. Varona) offered a pioneering road map to university

and college teachers who were venturing into this uncertain territory. Hellebrandt and others followed up in 2003 with a second volume (*Juntos: Community Partnerships in Spanish and Portuguese*) that pushed forward the professional dialogue regarding best practices, and, in 2007, Adrian Wurr joined Hellebrandt in editing *Learning the Language of Global Citizenship: Service-Learning in Applied Linguistics*, which further expands the knowledge base regarding service-learning and second language acquisition.

As represented by these last two volumes, in the last decade there has been a true blossoming of commentary, reporting on quantitative and qualitative research, advocacy, interrogation, and knowledge creation and dissemination on the topic of engagement between local Hispanic/Latino communities and students and faculty in higher education settings—often in the pages of *Hispania*. Many of these studies focus on the structure of individual courses (e.g., Barreneche 2011; Caldwell 2007; Plann 2002), some on the partnerships themselves (Jorge 2003), and others on the effects on students, faculty, and community members (Hellebrandt 2006). They all reflect, however, the new reality to which Alonso (2002) alluded.

Alonso (2002) proposed that the future of departments of foreign language (particularly departments of Spanish) depends on their ability to “conceive their pedagogical mission as representing cultural difference as opposed to foreignness” (1141). That pedagogical mission must also include giving students the tools to move between cultures effectively. A promising study in this direction by Westrick (2004) used Milton Bennett’s Developmental Model of Intercultural Sensitivity to measure stages of intercultural sensitivity in groups of students engaged in various service-learning models in an international high school in Hong Kong. While only a beginning, the study does indicate that participants in service-learning models that fully integrated intellectual inquiry with meaningful engagement with communities from cultures different from their own were able to move along a continuum from denial of the other culture, through stages of defense and minimization, and toward acceptance, adaptation, and integration (Westrick 2004). These results resonate with those we have observed in Emory University when local community engagement is seen through the lens of internationalization and internationalizing the curriculum is seen as a local matter.

2. International Atlanta and Emory University

As host of the 1996 Olympic Games, Atlanta received the international community in numerous ways, beginning with the influx of immigrant workers, mostly Hispanic, related to myriad construction projects, and then in a more public welcoming of the world to the Games. Meanwhile, a large number of first- and second-generation immigrants from Vietnam, China, India, and Pakistan also settled in Atlanta, and political upheavals in Africa and Eastern Europe brought a mix of refugees and other immigrants to the metropolitan area. Within a six-mile radius from Emory are two remarkable locations: the small city of Clarkston, now one of the most international municipalities in the United States, and Buford Highway, a main travel artery between the northern suburbs and downtown Atlanta, which alternately resembles street corners of Mexican, Central American, Vietnamese, and Korean cities. Along with this burgeoning population, community and service centers have sprung up, and ESOL or ESL classes became a fixture of the community college system. This is a complex and often tense new element in the Atlanta political and cultural landscape, which from the 1960s to the 1980s was dominated by the Civil Rights movement and its aftermath, with political, cultural, and economic negotiations carried out mostly between whites and blacks.³

Emory University has also transformed itself over the last half century from a small liberal arts institution attended by mostly white men to a major research university with an international presence and ties to the Carter Center and the Centers for Disease Control. Experiential and community-based learning is part of this growth, especially in the last ten years, supported by the Center for Community Partnerships (formerly the Office of University–Community

Partnerships). One of the university's five strategic initiatives is "Preparing Engaged Scholars," with internationalization identified as one of the implementation strategies for the entire strategic plan, along with the intention to further "internationalize Emory's curricula" (Emory University 2006). Emory was one of sixty-two institutions classified by the Carnegie Foundation for the Advancement of Teaching in 2008 in the new category of Curricular Engagement and Outreach & Partnerships, was an early recipient of the Presidential Award for General Community Service from the Corporation for National and Community Service ("Six Colleges and Universities" 2009), and is regularly listed on the Corporation's Honor Roll.

3. Internationalization, Cosmopolitanism, and Community-engaged Learning

Community-engaged learning can be a powerful tool in the internationalization of the curriculum, as evidenced by a series of programs implemented over the last decade. One of the first units to do this was the Department of Spanish and Portuguese (which also houses the Latin American and Caribbean Studies Program). It is important to note that the Center for Community Partnerships, established in 2000, plays a large role in the development of community-engaged courses and programs across the university, including in the undergraduate curriculum, and it was training and financial support from the Center that facilitated most of the efforts described here. In addition to their own efforts, departments and programs have found an excellent avenue for community-engaged learning in Project SHINE (Students Helping in the Naturalization of Elders), a national service-learning program based at Temple University, now conducted at Emory through the Center for Community Partnerships as "Students Helping in Naturalization and English" (Project SHINE Atlanta). Here, we examine the Spanish courses, along with related courses in the undergraduate College, and their role in creating community-based learning sequences for students, and we then look at Project SHINE at Emory. But first, we consider the implications of internationalization and of community-engaged learning, with an eye toward clarifying the goals of each, and their mutual relationship.

In postulating that internationalization of the curriculum will better prepare students for their future careers and societal roles, the underlying assumption is that we are preparing students for "global citizenship," a notion closely linked with increasingly contested and multiple conceptualizations of cosmopolitanism. The 1998 volume, *Cosmopolitics: Thinking and Feeling beyond the Nation*, edited by Cheah and Robbins, built on various previous inquiries into the nature of cosmopolitanism and its relationship to globalization. The collection of essays by numerous well-known specialists in this field does not approach a unified vision of cosmopolitanism, but rather reveals the multiplicity of views on the subject, beginning with eighteenth-century French notions (Cheah 1998: 22) and passing through Kant's advancement of a cosmopolitan perspective and Marx's attack on "capitalist" cosmopolitanism, with the ideal of socialist cosmopolitanism as its counterbalance (Appiah 1998; Wood 1998). Eventually, cosmopolitanism seemed to be in clear contrast to nationalism, with an outwardly oriented perspective in opposition to an inwardly oriented delineation of differences between nations and exclusivity of allegiance. But this volume emerged from various contestations of this idea, and Robbins (1998b) summarizes the resulting perspective: "cosmopolitanism is located and embodied," so that "instead of an ideal of detachment, actually existing cosmopolitanism" turns out to be "a sense of positive if complex and multiple belonging" (3). Robbins proposes a related kind of "critical cosmopolitanism," in which the cosmopolitan recognizes this complex and multiple belonging in a conscious and self-critical way, not as a path to exploitation or irresponsible interventionism. Similarly, Anderson (1998) speaks of "inclusionary cosmopolitanism," in which "universalism finds expression through sympathetic imagination and intercultural exchange" (267). Extending this logic, "universalism," which as a concept has been highly contested, may be reformulated, redefined, and reappropriated so that its inflection is locally centered, not imposed by solely European and Western notions of humanity. The "inclusionary" cosmopolitan

would be defined by his or her engagement with various, and sometimes conflicting, notions of what it means to be human.

Cosmopolitanism is not identical to internationalism, since internationalism can be read as the delineation of distinctiveness among separate nations, and, in this sense, the notion of internationalism relies on the notion of nationalism. Cosmopolitanism, however, can be taken as the context of internationalism, or as Robbins (1998a) says, “it does start us asking what form . . . internationalism might take” and can be a step toward an “internationalist political education” (260–61).

This returns us to the idea of internationalization of the curriculum. Emory is far from alone among US universities and colleges in affirming that its faculty and students should be engaged citizens of their immediate communities, their country, and the world. Yet, global citizenship is often placed in opposition to patriotism. The *Boston Review* devoted its October/November 1994 volume to this very debate, with a seminal introduction by Martha Nussbaum who argues that in allowing a “morally arbitrary boundary” (such as a national border) to have a “deep and formative role in our deliberations, we seem to be depriving ourselves of any principled way of arguing to citizens that they should in fact join hands” across the “boundaries of ethnicity and class and gender and race” (3). I would add that increasingly in the United States, if we insist upon a patriotism that precludes participation in a global notion of humanity, we also make it impossible for us to understand our own immediate and eminently immigrant reality, since we are not only historically a nation *of* immigrants, with immigrants in the family trees of the vast majority of native-born Americans, but also contemporaneously a nation *with* immigrants, with these two parts of our national identity in perpetual tension. Thus, internationalization of the curriculum, understood as education for global citizenship (or new cosmopolitanism) that emerges from a profound understanding of our local selves in relation with multiple others, must be conceived both globally and locally.

What are the implications for community-based research and learning? In their milestone assessment *Where's the Learning in Service-Learning?*, Eyler and Giles (1999) set out the goals of service-learning as related to generally accepted goals of academic education: 1) training to understand complex and interrelated issues and to apply this knowledge, 2) exposure to different perspectives and the usually attendant perspective transformation, and 3) fostering critical thinking (21). Their research indicated that field-based experiential learning combined with an intention of social contribution has a discernible and generally positive impact on all the academic goals mentioned above, in addition to a similar effect on such things as personal and interpersonal development. They conclude that the learning in service-learning is in the “questions that service situations inherently pose, in the guided reflection provided by skilled teachers and facilitators and by the interplay of existing knowledge with new and dissonant experiences” (207). Central to their study is the idea of “perspective transformation,” when students report a fundamental questioning of their assumptions, along with surprises and challenges to their worldviews. That is, they encounter “disorienting dilemmas,” which can eventually result in “new understanding.” A similar hypothesis is at work in Westrick’s (2004) study of the effects of service-learning on intercultural sensitivity. Using Bennet’s Developmental Model of Intercultural Sensitivity, Westrick (2004) observes that students move along a continuum from more defensive postures to openness and integration precisely because they encounter challenges to their received ideas and assumptions about the world through experiences of difference and intentional processes to construct meaning from those differences (281–82). Eyler and Giles (1999) found that two factors were indicators for service-learning programs that produced the most perspective transformation: diversity and community voice (138).

Diversity can come in various guises: diversity of class and economic standing, or of racial, ethnic, cultural, and linguistic markers. Each of these produces distinct worldviews that are differently located and inflected, and, therefore, frequently in diametrical opposition, or at least at odds with each other. Stoddard and Cornwell (2003) make the case that “power

and interests intervene in the act of seeing, such that differently situated observers actually see different realities" (49). Thus, diversity alone is not likely to create perspective transformation, but rather reenforces stereotypes, misunderstandings, and actions at cross-purposes. Diversity produces perspective transformation only when it is articulated and understood, and the community voice is critical to this process. The most successful practitioners of community-based learning and research recognize the voice of the community in partnership. Best practices in community-based research define it as research conducted *with* and *for*, not *on* members of a community, that is, as a "partnership of students, faculty, and community members who collaboratively engage in research with the purpose of solving a pressing community problem or effecting social change" (Strand et al. 2003: 3). When the community voice in question is immigrant and "international," community-based learning dovetails with the project of new cosmopolitanism that we have been advancing as the basis of internationalizing the curriculum. In the case of the Latino population in Georgia, the majority is immigrant, either first or second generation, with very close ties to the countries of origin in Latin America. This is changing with time, of course, and part of what students encounter in working with this community is that it is also "American" in many senses. A recent census finding reveals that 87% of school-age Latino/Hispanic children in Georgia are American citizens; 85% were native born in the United States (Andes 2012: 19). Thus, some of the students' assumptions that are challenged have to do with stereotypes and categories of "otherness" based on linkages to other countries that are in the process of being broken down. In fact, "international" as a concept must itself be interrogated, but this ultimately can lead to rich discussions and new understandings of our very connected and complicated contemporary world, which is arguably the ultimate goal of an "internationalized" curriculum.

Stoddard and Cornwell (2003) offer a methodology for fostering this kind of cosmopolitanism, based on the idea of "overlapping consensus" (50). Using the metaphor of the Global Positioning System (GPS), which gives the user information about a location on the planet through data from several different satellites (data that is not always congruent and that must be reconciled in order to arrive at the most accurate location information possible), they propose an "epistemology of triangulation," noting that the more satellites used, the more accurate the information. Analogously, "one needs to collect perspectives from differently situated knowers and citizens around the world in order to be able to make informed judgments, to have a sufficient basis for knowledge" (Stoddard and Cornwell 2003: 50). Moreover, in this scenario, these differently situated knowers must also "see themselves as the known" and must actively seek as many perspectives as possible, not to set them in competition with each other (so that one perspective trumps the other), but to find ways to "listen for and across differences" as a strategy for acquiring a more precise notion of reality (50). Thus, the critical thinking that universities put high on their list of skills to impart to students is the "project of triangulating the sources, clearly identifying the contradictions and incommensurabilities, building a reconciled narrative to the extent possible" (50).

4. Community-engaged Learning and Internationalism in Practice

A decade and a half ago, Emory University had strong ties to some members of an earlier Cuban migration to Atlanta, as evidenced by the partnership with the Goizueta Foundation (created by Roberto Goizueta, a Cuban immigrant and former CEO of the Coca-Cola Company) in establishing the reputation of the Business School. The university generally had much less contact with the newest members of the Hispanic community, the recent immigrants mostly from Mexico and Central America who had become important players in the construction and service industries.⁴ For the most part, students and faculty in Emory College (the undergraduate college at the heart of Emory University) had little contact with this community, despite having watched major campus construction projects being completed with a Spanish-speaking

labor force. There were several Emory programs in area schools, through which students and faculty were increasingly encountering children who spoke Spanish (and numerous other languages), but even in the Department of Spanish and Portuguese, there was limited contact with local representatives of the Hispanic and Lusophone cultures. There was, however, at the university, college, and departmental levels, support for better understanding this part of Atlanta's and Georgia's contemporary reality, and for establishing partnerships that included these newer immigrants.

With this support, we created three new community service-learning options in the departmental offerings: a new course at the advanced level (Spanish 317); a new component of a course at the intermediate level (Spanish 212); and new parameters for internships and undergraduate research at the senior level, through honors theses and directed studies. Additionally, I regularly teach a senior seminar, "The Mexico-US *frontera* and Its Stories," as a community-engaged learning course in which the border is treated as a phenomenon that occurs not just along a geographic line, but also in many "border spaces" in places like Atlanta. Two colleagues teach freshman seminars that are based in the department, but are connected to the larger freshman seminar program. One is on the notions of citizenship in the Hispanic world and the other has a sustainability focus; both engage their students with the Hispanic community in various ways. Together, these curricular elements constitute a sequential path in community-engaged learning, from an introductory experience to more sustained engagement in seminars to full immersion in engaged scholarship. Since the implementation of these new curricular elements, the department has also recognized that students can find their own sequential paths, moving along a continuum of engagement that includes experiences in other departments and programs. We do not have to—nor should we—think of the department's offerings in isolation. In fact, as a result of revisions of the introductory course sequences, we eliminated the community-engaged learning component in Spanish 212. It was at this point that we reached out to other departments and programs to create a much larger conversation about the student experience, resulting in a proliferation of courses with community-engaged learning components in partnerships with organizations that serve the Hispanic community, as described in detail below. This notion of a continuum of engagement is also grounded in and supported by a larger university strategy guided by the Center for Community Partnerships. The curricular innovations in the Department of Spanish and Portuguese, and in related courses in other disciplines, have had results that are best explained when viewed through the lens of locally grounded global citizenship, or critical cosmopolitanism.

4.1 Spanish 317 ("Writing, Context, and Community"): Advanced Writing, Advanced Service, Advanced Understanding

Spanish 317 is an advanced writing course in Spanish in which all class assignments are organized around the work that the students perform on a weekly basis in the Atlanta Hispanic community. Students choose a service site for the entire semester. All the opportunities were developed through partnerships with service providers already in place, or in response to needs identified by community members. Class discussions are informed by various service and community perspectives, and reading assignments are chosen both for pertinence to the immigrant experience and for their value as models for writing. Writing assignments are designed to have incremental results, and to fully integrate the classroom and field experiences, moving from descriptive and narrative texts to gathering information and reporting, and finally to a well-researched essay on a topic related to their community experiences. Students submit final portfolios to the community partners and documents are often used at the service sites (e.g., informational brochures, children's stories, etc.). This makes their writing "real" in a way that is completely new for most of them, especially for their writing in Spanish. It also facilitates full integration of the community experience into the course, as well as the development of

critical thinking, since each assignment requires different observational and analytical skills. Their experiences with the immigrant perspective within the service project in conjunction with their reflection, abstraction, and articulation of those experiences become a new mirror for their own selves, revealing the culturally bound mechanisms that inform their world view. It is important to note that this is the case for Latino students as much as it is for non-Latino students (heritage language students also enroll in the course). Yet, this access to a critique of one's own ideologies does not remain theoretical. Most translate it into action as the semester progresses, using this new knowledge about themselves and others to better negotiate communication with community members. A brief examination of the course and one student's experience will help elucidate how this happens.

The first assignment is to write a description based on observations in the first community contact, focusing on observation, and not the student's reactions, emotions, opinions, etc. Class discussion of this assignment revolves around the difficulty of understanding the other, which creates the opportunity to read with fresh eyes the descriptive texts they have been studying, as well as the opportunity to understand how to begin the process of triangulation of information—that is, to consider different points of view regarding their community experiences as valid points of reference to be juxtaposed and perhaps reconciled with other perspectives (including those of the dominant culture), so as to arrive at a more complete picture.

Students report, either in class discussions or the final course evaluations, that this assignment has the effect of telescoping their ability to relate to the people in their service sites. Again, this holds true for Latino and non-Latino students, though it plays out in different ways for heritage speakers. For example, a student of Colombian heritage may find it difficult to understand Mexican cultural practices or vice versa. English speakers who have grown up in the United States have a different set of barriers to overcome; a student from Europe or Asia confronts other cultural challenges, some unrelated to Hispanic culture, but rather rooted in the American cultural habits at the service sites. Because they must pay very close attention to others early in the course, they tend to feel connected more quickly to the people with whom they are working. This is a main difference between a well-functioning service-learning experience and most volunteer experiences that occur without an academic context requiring reflection and the integration of theory and practice. In the context of service in an immigrant community with an extra-border perspective, the "learning" in service-learning becomes the link to critical cosmopolitanism.

The second assignment requires the students to write a story that reflects in some fundamental way the point of view of another person, based upon their community experiences. Some student say they feel like "frauds" as they become aware of the impossibility of grasping fully the perspective of the other, much less representing that perspective in their writing. However, this struggle allows for a discussion of what it means to translate and transcribe from one culture to another, or simply from one life experience to another. In their final presentations, students often reflect on the difficulty of writing this piece, though many find their way from this narrative to the topic of research for the final paper because they are able to identify a problem that exists for the community and can then articulate that problem from both the community's perspective and that of the larger society.

An excellent example of this progression in writing and thinking is the work of Rachel Kotler, a tutor for Spanish-speaking ESOL middle school students and a heritage learner of Spanish with a Cuban grandmother. Kotler's story, written for the adolescent Mexican girls in her class, worked on a number of levels, but, most importantly, it made the author begin to explore issues of empowerment for these Spanish-speaking children. As a result, Kotler suggested a plan to the ESOL teacher and the Spanish teacher for their respective classes to visit each other and work on projects together, alternating between English and Spanish. Kotler implemented this plan, working in tandem with both teachers to create suitable projects. The first results were

mixed, but by the end of the semester, the Spanish speakers had begun to see themselves as informers of their language and culture with the kind of authority normally held by the English speakers. The relationship between the two groups, as observed by Kotler and the two teachers involved, changed from mutual suspicion to one of more friendly exchange and confidence. In a final survey that she devised and conducted, members of both classes expressed surprise and pleasure that they had met and become friends with people with whom they would have normally had little contact, in part because the ESOL situation segregates those students from the general population, along with cultural, linguistic, and socioeconomic differences that are further complicated by negative perceptions of immigration status.

As a result of this experience, Kotler decided to research the topic of power relationships across cultures. Using Pratt's (1992) concept of "contact zones" in colonized contexts, she explored how similar dynamics might exist in today's immigrant experience. According to Pratt (1992), these "contact zones" are "social spaces where disparate cultures meet, clash, and grapple with each other, often in highly symmetrical relations of domination and subordination" (4). While immigrants face many challenges unrelated to colonization, similar issues of domination and subordination do exist. Kotler (2004) negotiated these issues, made the relevant comparisons, and suggested alternative "zones of reciprocity," interrogating some of Pratt's ideas about reciprocity and her own experience. She made the connection between her practical work and academic theory, with each informing and enhancing the other. This also gave her a highly nuanced notion of her own role as a critical cosmopolitan or cultural facilitator, able to articulate and reconcile for herself and others multiple and conflicting perspectives.

4.2 Student Community-based Research: Internships, Directed Study, and Honors Theses

The second curricular change modified existing structures for student academic engagement. An existing internship course was adjusted to allow for more community-based internships. Guidelines for the existing mid-term report and final research project were changed to elicit reflection and the integration of academic research with observations from the internship experience—in other words, to make the internship a more effective service-learning experience.

Building on the service-learning course, their internship experiences, or both, and sometimes including research or study abroad, some of these students have completed related research projects in independent directed studies or honors theses. The following example will illustrate the undergraduate research connections that are possible between the local international community and the country of origin. In Spanish 317, Alison Powers worked with Caminar Latino, caring for children of Latino families struggling to resolve issues of domestic violence. The following summer she worked in a law firm that specialized in legal consultation for Hispanic women victims of domestic abuse. Back at Emory for the fall semester, she returned to Caminar Latino, working with the women and joining in the weekly staff evaluative conversations. Concurrently, she embarked on an honors thesis focused on the discourses of domestic violence, especially those used by Spanish-speaking victims of violence in first reports and how these were gradually replaced by other discourses as the families attended training and therapy sessions. Powers ultimately asked how the discourse about domestic violence might differ between the United States and the countries of origin of the women. Most were from Mexico, and Powers received an undergraduate grant to travel to Mexico to visit organizations similar to Caminar Latino. Using Michel Foucault's notions of socially structured power relationships, Paulo Freire's ideas about empowerment of the oppressed, and critically engaging US and Mexican feminist theory, Powers produced a provocative thesis, presenting a clear picture of the various discourses at play in the treatment of domestic violence here and in Mexico, and suggesting a way forward for organizations in the United States that seek to aid Latin American immigrant victims of domestic violence (Powers 2005).

Among other things, this thesis relied heavily on Powers's understanding of her role as a critical cosmopolitan, fully engaged locally but informed by the international perspective. She was fairly fluent in Spanish when she began her service experience, and, in the process of writing the thesis, developed impressive rhetorical skills in Spanish that matched the subtleties of her arguments. She learned to read various kinds of "texts" (including posters and t-shirts decorated and inscribed by Hispanic women), and she was responsible in her research, following the protocol of the university's Institutional Research Board (IRB). All these steps were necessary to the construction of new knowledge that could be disseminated publicly, and also to her professional formation. The responsible handling of new knowledge is as important as its creation, and the IRB certification emphasized to Powers her responsibility to obtain and transmit as clear a picture as possible of her topic. That clarity of vision was made possible through a critical engagement with local circumstances informed by knowledge of and engagement with a culture across national borders.

4.3 Creating a Context in Earlier Courses: Cross-disciplinary Efforts

Once student engagement in the community had been established with Spanish 317 and the upper-level internships and research projects, the department turned its attention to creating introductory experiences in a course at the intermediate-high level, Spanish 212. At the same time, the Michael C. Carlos Museum at Emory University was looking to promote exhibits that would attract Atlanta residents normally outside their scope of outreach, especially the Hispanic population. The Carlos's permanent Art of the Americas (formerly known as Ancient Americas) exhibit is a treasure trove of pre-Colombian artifacts: shamanic and ritualistic pieces; textiles; and other stone, metal, and clay objects. Beginning in fall 2003, and working with the museum's educational staff, we brought children from area schools with large Hispanic populations to the museum to participate in activities with the Spanish 212 students. These activities built on established relationships with these schools, were conceived in partnership with the teachers and administrators, and solidified and augmented these relationships. The syllabus was revised to include appropriately nuanced service-learning components before and after these activities, thus integrating them into the fabric of the course.

This collaboration with the Carlos Museum was highly successful in solidifying and strengthening relationships with area schools with large numbers of Hispanic and Latino students. However, in 2009, all the Spanish intermediate courses were completely revised, resulting in the elimination of one course, and the integration of some of the elements of that course into Spanish 212. As a consequence of this curricular compression, the museum activities were removed from the Spanish 212 course. Yet, we recognized two things: 1) the community partnership with the public schools and the museum was important to maintain and strengthen and 2) students were not taking Spanish courses in a vacuum, but rather with many other courses in the undergraduate College that might prepare them for upper-level service-learning or community-engaged learning courses. Further, these upper-level courses and research opportunities could and should be developed in other parts of the College.

Thus, a fruitful collaboration with other departments and programs was born. The Carlos Museum activities have continued with two of the strongest school partners, but with students in an introductory linguistics course that focuses on languages in the United States. We have worked to create course components that prepare the students for the museum activities and their interaction with the school children as well as reflection exercises that require them to think critically about assumptions regarding bilingualism, and how they play out in their interactions with the children. Meanwhile, other lower-level courses in the College have also begun to involve students in the Latino community, some through Project SHINE. Some of these new courses have been facilitated through faculty seminars, a faculty fellows program, and grants offered through the Center for Community Partnerships. The collaboration among

faculty members has also been supported by interdisciplinary structures already in place, such as the core faculty committee of the Latin American and Caribbean Studies Program. The courses that contain community-engaged learning components include an introductory course on Latin American and Caribbean Studies and three freshman seminars (one course in journalism covering international populations in Atlanta, a music course on the Argentinean tango with a service-learning component that has students work with an after-school program in tango-related activities, and another course focused on notions of citizenship in the Hispanic world, mentioned previously). An advanced course in history on immigration to Atlanta was developed and taught as a service-learning course, and a new cross-listed linguistics/Spanish course on English-Spanish bilingualism in the United States was offered in the fall 2012, engaging students in projects with some of the existing community partners. This expansion in the general undergraduate curriculum has made it clear for students that there are many pathways for contact with the Atlanta Latino population beyond the Spanish courses, and it has made the Spanish community-engaged learning courses more relevant to the students' experiences with the rest of the College. These developments, in turn, have influenced how the department's faculty conceives of the Spanish curriculum, so that community-engaged learning and its relationship to the rest of the course offerings was one of the salient themes in recent departmental discussions and revisions of the major.

With these community-based curricular elements in place, students have a clear path from introductory, fairly limited engagement to deeply meaningful community-based learning in partnership with the Spanish-speaking community in Atlanta and internationally. In fact, coming full circle in our discussion, and returning to study abroad, it is worth noting that students with significant service-learning experience can also apply for a grant to work with programs in Latin America, Africa, or India through the Foundation for Sustainable Development. In the most successful cases, at each point in their careers, the students build upon prior knowledge as they hone their critical and analytical skills, and exercise the ability to absorb and engage with differing worldviews, questioning and revising their own views in the process.

4.4 Project SHINE (Students Helping in Naturalization and English)

Students Helping in the Naturalization of Elders (SHINE) is a service-learning initiative based at Temple University in Philadelphia with programs in eighteen institutions in fourteen cities across the country. In 2003, SHINE began in Atlanta as a collaborative effort between a local community college and Emory University. For the past five years, it has operated at Emory independent from the national consortium as "Students Helping in Naturalization and English" and is administered through the Center for Community Partnerships. In a relatively short time, SHINE Atlanta has grown to incorporate eight service sites with 100+ Emory participants in a given semester. The "learners" are immigrants from many different countries, including Ethiopia, Somalia, Mexico, Colombia, Honduras, Guatemala, Vietnam, China, Korea, and Russia.

As an early faculty liaison for Project SHINE and subsequently in my role as Director of Engaged Learning in the Center for Community Partnerships, I have worked with other faculty members to develop curricula that integrate SHINE, using the experiences in the Spanish curriculum as a starting point. The introductory Latin American and Caribbean Studies course and two of the freshman seminars mentioned above are examples. Project SHINE has been an important part of the university's relationship with the Latino community, and while each instance of academic engagement through SHINE has been different, all are informed by the principles outlined above: 1) community-engaged learning when the community is "international" must take on a global perspective even as it operates at the local level and 2) students can have access to profound perspective transformations in these circumstances only when taught to observe carefully and to welcome conflicting world views as contributions to a whole picture, even when those views cannot be resolved.

5. Conclusions

Internationalization as a pedagogical goal must be carefully defined beyond simply preparing students to understand the globalized world they will enter upon graduation. Internationalization as an epistemological goal must engage students in every way possible in the globalized world in which they already function, and it must require them to observe, synthesize, analyze, evaluate, and, ultimately, incorporate multiple and differing worldviews in a creation of new knowledge. In a rereading of the biblical story of Ruth and the “symbolic politics of immigration,” Honig (1998) asserts that “the renewal of cosmopolitanism, the site and source of its energies, will come from engagements with foreigners who seem to threaten but with whom joint action is nonetheless possible—not easy, but possible” (206). In every major and minor metropolitan area in the United States, and in a large number of rural or semirural areas today, community-based learning inevitably reaches international immigrant communities that are frequently only partially understood and perceived as “foreign,” usually in a cautious, even fearful manner. The world is literally at our doorsteps, yet it is often still removed from us. Community-based learning can and should be a key strategy for the internationalization of the curriculum, if this is understood as a way to train students to be critically engaged with the multifaceted world whose future they will be responsible for collaboratively creating with their counterparts across the planet. In this context, it is particularly important for Spanish departments to engage with local Latino populations. When that population includes significant numbers of recent immigrants, as is the case in Atlanta, local engagement can very productively connect with a university’s internationalization goals, even as it encourages students to interrogate those goals.

NOTES

¹ For example, the Council on International Educational Exchange focused its November 2005 annual conference on experiential learning abroad. Numerous presentations made it clear that well-conceived and thoughtfully implemented service-learning programs abroad can greatly facilitate the internationalization of the student’s college experience. A common thematic thread was how to transform experience into knowledge through reflection, abstraction, and articulation, along with the need to build on the experience abroad once students return to the home campus in the United States.

² Pertinent overviews can be found in Harkavay and Puckett (1994) and Stanton, Giles, and Cruz (1999).

³ The 2000 and 2010 census data give an approximate picture of this development. With regard to the Mexican population specifically, see Kochut and Humphreys (2006).

⁴ For a comprehensive overview of Mexican and Latino migration to the Southeast, including Atlanta, see Odem and Lacy (2005).

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Translation as a Multilingual and Multicultural Mirror Framed by Service-Learning

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Abstract: The service-learning Spanish translation course (Spanish 315: “Spanish in the Business World”) taught at Indiana University–Purdue University Fort Wayne in the fall of 2010 and spring of 2012 provided an ideal context for the students to connect with the Hispanic community in our geographical region. Once the connection through service was established, students learned about the significance of education for the Hispanic community and about the role of translation in ensuring full participation of Spanish-speaking parents in their children’s school experiences. Such connections and the knowledge that ensued were crucial to developing and delivering the best Spanish translations possible. The impact of our work extended beyond the initial expectations of engaging in community partnership and translating learning materials for use by Spanish-speaking families with children attending one of the local elementary schools. Apart from the translations, our products included a poster presentation by students at a service-learning summit, three faculty presentations at professional development events at the university, a 2011–12 community engagement faculty fellowship encompassing service, teaching and research, and a coauthored poster symposium at the National Research Outreach Conference. Regarding scholarship, a significant gain has been to learn how much translation and service-learning complement each other and engage the parties involved in partnership, providing a sound basis for the development of long-term multilingual and multicultural community projects.

Keywords: community engagement/*compromiso social*, English-Spanish/*inglés-español*, service-learning/*aprendizaje-servicio*, translation practice/*práctica de la traducción*, translation theory/*teoría de la traducción*, US Midwest/*Medio Oeste de Estados Unidos*

1. Introduction

As a sociolinguistics researcher, professional translator, and experienced bilingual lexicographer, I have found that teaching translation skills in the service-learning setting encompasses the entire spectrum of my academic subject, especially with regard to contact between Spanish and English in Fort Wayne, Indiana, and the use of these languages in the elementary schools of the region. A major source of frustration in my previous experience as a teacher of translation had to do with the artificiality of translation training. The major challenges I encountered when venturing into translation and service-learning included the difficulty of finding possible collaborations and the lack of literature on this combination of topics—with the exception of Lizardi-Rivera (1999). While translating for the sake of training and practice was the way I was taught and subsequently used to teach translation, over time that approach started to feel artificial in the absence of an actual client in need of a translation. The possibility of teaching service-learning translation courses has come to replace the artificiality with real clients with tangible needs, thus turning the source of my frustration into one of fulfillment. Teaching translation in the service-learning modality has allowed me to mature in my approaches to teaching, collaborative projects, and scholarship.

In my experience as a teacher, service-learning has been enlightening in view of the different ways that one can work with students: while the class atmosphere is more relaxed than usual,

most students take their responsibilities far more seriously and are often more productive than those in many of my regular courses. Moreover, many of them have expressed how hard they find it to imagine “non-service-learning” translation training, an impression that I now share. Grabois’s (2007) comment that “the classroom itself may cease to be the place of learning and instead become one of several” (179) resonates with me. I also identify with Pak (2007: 38) when she mentions the enhanced relationships among students and with the instructor that service-learning provides.

I have had the opportunity to work with a group of fellows sponsored by the Indiana Campus Compact (ICC), through the 2011–12 ICC Faculty Fellowship, within the state on a year-long multidisciplinary service-learning project. In my case, this fellowship commitment included: 1) teaching a class in spring 2012 in a community partnership with Merle J. Abbett Elementary, in Fort Wayne, the same school with which I had partnered in fall 2010 through an ICC Scholarship of Engagement, 2) performing service work on translation with two new community partners, 3) furthering the expansion of service-learning on campus and in our city, and 4) completing a group project.

Bourdieu’s theory of the symbolic power of language had already informed my sociolinguistics research on language attitudes and policy for some time. Recently, however, I have been able to incorporate those views into my translation classes, focusing on current contributions to the sociology of translation, based on Bourdieu’s concepts of “field of social activity,” “*habitus*,” and different types of capital acquired by individuals, as explained by Munday (2012: 234). Moreover, authentic interactions in meaningful contexts for foreign language learning—a point that Stewart (2007: 87) highlights in support of service-learning in foreign language classes—is at the core of language courses in my department. Service-learning provides meaningful contexts for such interactions and negotiations of meaning between student translators and members of the community served.

In this article, I explain my current perspectives regarding translation and service-learning and how I implemented the concept of translation as a multilingual and multicultural mirror framed by service-learning in an IPFW translation service-learning course (Spanish 315: “Spanish in the Business World”). With the coupling of translation and service-learning in mind, I first define both disciplines and how they relate to each other. Then, I explain the university–community partnership between Indiana University–Purdue University Fort Wayne (IPFW) and Abbett Elementary School in Fort Wayne, Indiana. Afterwards, I provide details about how the course was designed and how the learning was evaluated. Finally, I present the impact of this endeavor.

In the conclusion of her research about faculty motivation for undertaking service-learning, Holland (2003) states that it is “strongly influenced by personal experiences, individual and collective professional objectives” (253), as well as by evidence of positive outcomes related to the values held by an organization. In my case, my personal experiences with service would not have been enough to inspire me to find out more about service-learning and its possible ties to translation. It was my department Chair’s involvement with the development of service-learning programs at IPFW and her decision to invite the Director of the Office of Academic Internships, Cooperative Education, and Service Learning to present at one of the departmental faculty meetings that enabled me to make the connection between service-learning and translation. With this article, I aim to provide an example of how translation can be taught as service-learning with the hope of initiating sustained practice and research in this field.

2. Literature Review

If we picture translation as an activity that promotes communication and informs our ways of dealing with linguistic and cultural diversity, it is possible to view service-learning as the ideal pedagogy for a one-semester introductory translation course. Bringle and Hatcher (1996: 222)

define service-learning as an educational experience that: 1) requires students to meet specific community needs and reflect on their service, 2) provides a contextualized setting to further understand the course content and the whole discipline, 3) fosters civic engagement among students as practitioners, and 4) bears credit. Furthermore, translation is an intellectual activity that aims to bridge the gap between individuals and groups speaking different languages. Thus, its main goal is to bring people together who would otherwise remain strangers, enabling them to enjoy the advantages and negotiate the challenges of living together in the same community.

Language is not just a tool used to express oneself, but rather a constituent of who we are, including our intellects, beliefs, feelings, and identities. Thus, learning a foreign language also involves developing an identity in that language. As Stewart (2007) explains, "learning transforms who and what we are, allowing for the formation of an (L2) identity" (89). In this process of new identity formation, attempts to communicate can be fraught with misunderstandings. In Spanish, it is common to say "*hablamos idiomas diferentes*" as a way of stating—by resorting to the image of different languages—the impossibility of mutual understanding given the dramatically different points of view held by the speakers. Both in Spanish and in English, it is common to say that someone is "from a different planet," another way of stating—by resorting to the image of dramatically different cultures—the impossibility of mutual understanding. And so, language does not travel alone, but rather is inextricably linked with culture. Learning languages, therefore, very specifically calls for the culturally contextualized communicative practice available through service-learning. As stated by Grabois (2007: 178), service-learning provides the opportunity for "legitimate" engagement with native speakers of the target language in a shared community. I would like to highlight the legitimacy of engagement through translation, an activity performed whenever there is a need to bridge a comprehension gap between speakers of different languages. As Baker (2011 [1992]: 4) points out, most aspects of life and interaction between members of different speech communities relate to translation, given the production of intragroup and intergroup meaning. Thus, familiarizing students with translation through service-learning is an endeavor that quite naturally extends beyond the four walls of a classroom or a university campus to reach the community.

Munday (2012) lists three meanings for "translation" in the field of languages: "the general subject field or phenomenon," "the product—that is, the text that has been translated," and "the process of producing the translation, otherwise known as translating" (8). Robinson (2003) devotes two chapters to the product and the process in his study, presenting translation as product and translation as process from the points of view of the client and translator respectively. Munday (2012) defines the process of translation between written languages as "the changing of an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)" (8–9) and then highlights Jakobson's (2012 [1959]: 127) proposal for three categories of translation: "intralingual," within the same language; "interlingual," involving more than one language; and "intersemiotic," involving verbal and non-verbal sign systems. Taking the above into account, we can see that translation is a set of complex and delicate tasks that goes beyond substituting words in language A for words in language B. Being bilingual is certainly the foremost requirement for being a translator. Reading, discussing, and reflecting upon the task at hand, however, are also crucial for anyone practicing bilingual translation professionally or otherwise. It is impossible to translate without connecting with the audience of (oral) interpretation or the readership of (written) translation. Connecting means establishing an active relationship with the individuals or groups that the translations will bring together. Such relationships allow students to understand what type of translation the client actually needs.¹ Contextualization and meaningful interaction are essential components of the link between translation practice and service-learning. In translation, post-action reflection is required for achieving the best quality; as highlighted by Baker (2011 [1992]), "translators need to develop an ability to stand back and reflect on what they do and how they do it" (4). Service-learning

requires an active, balanced, reciprocal relationship with the community partner and multiple instances of post-action reflection (Pak 2007:38).

Regarding the reciprocal relationship between the service provider and the community partner in a service-learning context, Furco (2003: 11) emphasizes that the difference between service-learning and other types of experiential education is that the former seeks to benefit both parties and maintains an equal balance between service and learning. Moreover, Campus Compact (2003) identifies “attempts [by the participant] to analyze the experience and draw lessons, through such means as discussion with others and reflection on the work” (7–8), as one of the three basic components of effective service-learning. Such analysis and discussion are needed because reflections on the service performed help students better understand its impact in the community. Moreover, understanding this impact promotes the community engagement that characterizes active citizenry. “At the same time, the analysis and thought allow the participants to identify and absorb what they have learned” (Campus Compact 2003: 7–8.) That is, when students are given the opportunity to reflect, they are able to identify metacognitive strategies and use them again in the future. Thinking about service, as mentioned above, has a linguistic equivalent in the metacognitive strategies used by student translators, given that they are simultaneously practicing a foreign language and making decisions about the most appropriate genre and style in which to deliver their translations or the best suited register for their interpretations. Commitment to active citizenry through service-learning is, in turn, part of the communicative development of foreign language learners. From a sociocultural perspective, active participation with experts in the foreign language (ideally, native speakers in the community) and immersion in a socioculturally authentic environment best enable foreign language learners to acquire the linguistic, cultural, social, and pragmatic content they need for meaningful communication (Stewart 2007: 86). In other words, native speakers are the language experts in service-learning experiences and the interaction is authentic when these experts and the students work together to fulfill the community need. In this context, the students’ need for language practice is also fulfilled.

3. Report of Project Initiation

A good partnership between the university and the community is crucial to the success of any service-learning activity. For the service-learning course at IPFW, the university partners were the Department of International Language and Culture Studies (ILCS) and the Office of Research, Extension, and Sponsored Programs (ORESP) at IPFW, and the community partner was Abbett Elementary School. The mission and strategic plan of IPFW value partnerships with the community “to enhance social, economic, cultural, civic, and intellectual life in the region” (“Mission”). Abbett Elementary School is located in an urban area within our region, where the median household income of \$28,123 is significantly lower than the US national average of \$56,000. The school served grades PK–5, had a traditional schedule, and held a provisional accreditation due to the unsatisfactory achievement results of its under-served population at the time of our partnership. The “provisional” accreditation level was the result of a 34.5% success rate on the mandatory state achievement tests, a far lower percentage than the state average of 71.4%.

A keen awareness of the responsibilities of each institution and professional involved in this project was crucial for our success. Table 1 portrays the parties involved in enabling the original project and its subsequent development.

The interest of the Abbett Elementary School principal, an IPFW alumna, in participating in a service-learning partnership originated with her attempts to increase communication between the school staff and the students’ families. One way to reach her goal of integrating the students’ families in school activities was to familiarize them with the US school system and provide opportunities for parents to support their children’s school work, thereby overcoming the dif-

Table 1. Parties Involved in the Preparatory Steps for Two Semesters of Spanish Translation in the Service-Learning Setting

Categories	Community Partner	Academic Affairs and Dean	Department Chair	Service-Learning Office	Faculty	Funding Agency
Initiative	X	—	—	—	—	—
Receptivity	—	X	—	—	—	—
Clear Presentation	[of needs]	—	—	[of service-learning and service opportunities]	—	—
Interest	—	—	—	—	X	—
Human Resources	—	X	X	X	—	—
Contacts	—	—	—	[with prospective community partners]	—	—
Strengthening Relationships	—	—	—	[with community partners]	[with community partners]	—
Funds	—	[matching funds and conferences]	[support application process]	[information and support application process]	[application]	[scholarship of engagement and faculty fellowship]
Support	[letters]	[letters]	X	X	—	[multiple training opportunities]

difficulties presented by the lack of a common language. For such integration to occur, English and Spanish monolingualism had to be addressed. A way to tackle this was to translate school materials into Spanish and to use Spanish and English interpretation in parent–teacher conferences and other school events. The principal’s efforts to communicate with Spanish-speaking students and their families—despite the fact that she does not speak the language—helped to establish relationships of trust with the Hispanic community and also gave her insight for conveying the school’s needs to others. The Chair of ILCS and the service-learning officer at the university helped me, as a faculty member, to envision the link between translation and service-learning. Translation easily blends with service, given that, at its very core, translation serves both parties facing communication challenges. Engaging faculty interest is the first step, but any service-learning endeavor would be close to impossible without the assistance that departments, service-learning offices, and academic affairs offices provide. These administrative

supports can: 1) locate and contact prospective community partners, 2) help establish and strengthen relationships, 3) obtain information about funding sources, and 4) coach candidates on application procedures for obtaining funding and matching the funds received.

4. The Translation Service-Learning Course

There were three learning objectives for the IPFW translation service-learning course: 1) familiarizing students with basic translation theory and history; 2) learning about the social, cultural, political, and economic roles of translators in contemporary society—specifically in our region—and how translation relates to community engagement; and 3) practicing English to Spanish translation and Spanish–English/English–Spanish interpretation.

4.1 Learning Objective 1: Basic Translation Theory and History

To fulfill learning objective 1, students read about, discussed, and reflected upon how translation has been understood throughout history—including the art of translation, the science of translation, and the craft of translation—and what the current perspectives on translation are in contemporary society. In the course, we highlighted the fact that perspectives on translation depend upon how we view language, either as a code/tool for communication or as a constituent of individual identity, and thus language is a factor in power relations within a given society.

Within the context of language as a constituent of identity, students discussed and reflected on how the language(s) we (choose to) use to communicate tell(s) a lot about who we are and where we come from. We also discussed and reflected on the fact that who we are, where we come from, and the language we speak enable us to take different paths in a given society, including access to education, employment, etc. Consequently, which languages and texts are chosen for translation depends on the status of each linguistic and social group in a given society at a given time. In our case, as a result of scarce resources at the school, teaching/learning materials were not available in Spanish for families that only spoke that language. The scarcity of teaching/learning materials in languages other than English affects all non-English-speaking families. However, given that Spanish speakers comprise the largest minority group in Fort Wayne at this time, translating teaching/learning materials into Spanish has emerged as an urgent need. If the Spanish-only population were smaller or if their participation in education were not seen as critical to their integration in the community, then this need for Spanish translation of teaching/learning materials might not have surfaced.

4.2 Learning Objective 2: The Role of Translators in Contemporary Society and How It Relates to Community Engagement

Once familiarized with translation as a discipline and with its importance in our region, we took steps to understand our role as translators in this partnership between the university and the elementary school. Within this learning objective, we aimed to gain awareness of which types of non-linguistic information and knowledge are needed to produce adequate translations. As language experts with knowledge of the two languages at stake—English and Spanish—we set out to acquire social and cultural (and political and economic) knowledge regarding who produced the texts to be translated and who would receive the translated texts. That is, we needed information about the goals of the people who had selected the English texts to be translated and the needs of those who would be using the translated texts in Spanish.

In order to fulfill learning objective 2, students reflected upon the symbolic power of translation and the place of Spanish-speakers in our region as we hosted our community partner representative, the school principal. She contributed to our group's understanding of the choice of texts to be translated, the need for our translations in the community, and the cultural and

social learning that we could expect as a result of our work beyond the classroom. The texts to be translated were proposed by the school principal and approved by the course instructor to ensure that the needs of the translation students, the service-learning requirements of the university and the funding institution, and the expectations of the receiving community were all fulfilled.

The academic needs of the translation students were met through two weeks of readings and class discussions about translation, two weeks of readings and class discussions about service-learning, one week dedicated to collecting “translation tools,” and ten weeks of translation work. The collection of translation tools required that the students and instructor spend time at the library conducting thorough searches of available reference works and familiarizing ourselves with online translation resources. During the ten weeks of translation work, the students also performed five hours of onsite interpretation. One of the requirements of service-learning, from both the university and our funding partner, was the sustainability of the service. Sustainability is engrained in the translated products: the translated texts will be available not only to current students, but also to future students in need of learning resources in Spanish. Moreover, they can be made available to other community partners with similar needs at other locations, as long as the publisher of the texts in English agrees. Regarding the sustainability of this service-learning activity, the university department hosting the translation course agreed to offer the course every two years, thus maintaining the service-learning modality. In this way, the real-world application of the course was ensured, transcending the classroom and the semester span, and enduring as a means toward an end: community engagement. The needs of the community surfaced in diversity statistics provided by the Indiana Department of Education and additional information provided by the principal: 70% of the students at Abbett Elementary School belong to Hispanic families and close to half of them live in monolingual Spanish homes.

4.3 Learning Objective 3: Translation and Interpretation Practice

Fulfilling learning objective 3 stretched throughout ten of the sixteen weeks in the semester. Different types of texts were translated. One was a selection of reading and writing worksheets from a pool of materials that the school regularly sends home with the students to encourage interactive activities with their parents. The other included resources made available by the school to support family members in helping their children in grades K–6 with school work in math, language arts, social sciences, natural sciences, art, and music. Each student translator had a set of assigned pages and prepared a first draft to be peer-reviewed by a classmate. Subsequent drafts were produced using peer and instructor feedback. In order to maintain fluid communication between parents and school staff, the indirect service of providing printed translations was complemented with direct service through oral English to Spanish and Spanish to English interpretation for five hours at parent-teacher conferences and two cultural events.

5. Assessment of Student Work in Translation and Service-Learning

In order to assess the students’ work, their progress was systematically tracked through different means, as shown in Table 2. The evaluation criteria included: contribution to class discussions (15%), class presentations (15%), reflections (15%), written translations (20%), interpretation work (20%), and a final reflection (15%). Mid- and end-of-semester student evaluations of teaching effectiveness were collected, as well as standardized, department-designed evaluations at the end of the semester.

Throughout the two semesters, we faced two main challenges: one practical and the other philosophical. The first of these regarded scheduling: given that the school activities where we were needed did not coincide with our evening class schedule and that our commuter university students have extremely busy schedules during the day, the scheduling of our onsite work for direct service was difficult. The second challenge was trying to overcome the students’ idea that

“we” from the university were helping “them” at the school. While it would be naïve to think that the “helping” mindset has been completely overcome, we were able to focus on work that can serve as inspiration for future projects involving translation training and practice in our community. The limited amount of direct service likely played a role in the circumscribed challenges the university students faced, very distant from the three stages reported by Rockquemore and Shaffer (2000: 16–19): shock, normalization, and engagement. For me, the philosophical challenge stemmed from the fact that I am not from the United States but from Latin America, where I lived in two very different countries. The differences among my three countries of residence are very significant regarding how social class, economic differences, education opportunities, and multilingualism are imagined, idealized, and experienced. Moreover, while I had done service before—focusing on children’s entertainment and adult literacy, following the critical pedagogy proposed by Freire (2011a [1967], 2011b [1968])—each community outreach endeavor is a unique opportunity because different aspects of one’s identity play distinct roles in the context of each new experience.

The reflection section of the course was documented in individual portfolios with the contents detailed below. On the first day of class, students were asked to write down their ideas about translation and the translator’s work. These ideas were later used as the starting point of their individual reflections on the two weeks of readings and class discussions on those two topics. The same strategy was used to reflect upon learning in settings other than a classroom. For the class discussions, each student chose a section of the readings to present. As guided by his/her reading notes, one student led the class discussion for the day. The students also reflected upon their interpretation (oral onsite translation) experiences in a paper written after they had completed all the visits corresponding to the interpretation assignment.

Specifically regarding the translation work, there was intensive and extensive feedback provided on the successive translation drafts (peer review, class review, and two instructor reviews). Each student had a peer in the class who would read and provide feedback on the first draft of the translation. A second draft with that peer feedback included was presented to the class and collectively discussed to provide further feedback. A third draft with the class feedback included was then submitted to the instructor for a third round of feedback, after which each student submitted a fourth and final draft. Once all the translation work was collected, adjusted, and formatted, an introduction by the translators was added, and each student received an electronic copy of the whole translation project. The portfolio was completed with a final reflection paper that addressed the knowledge the students had gained through translation and service-learning. At the end of the second translation course (spring 2012), the final reflection paper was developed following the guidelines for reflection proposed by Collier and Williams (2005) and a subsequent in-class oral discussion of those reflections was videotaped.

Throughout the translation and service-learning process, students were thinking critically about the information received, the role of translation and translators, and their own role as service-learners in our region and the school community. Given that translation is a shared endeavor, the very subject matter of the course allowed students to practice collaborative work; moreover, translation is particularly suited to highlight the process of many of our activities. I believe that this process-oriented course is enlightening to the students because it helps them identify the type of intellectual activities they most enjoy and best perform individually, in pairs or small groups, or as discussion leaders in larger groups (up to twelve people). After completing the first translation course (fall 2010), two students worked with me the following semester to edit the final version of the reading and writing parent packs. Beyond the practical value of this editing experience, it seems to have also informed the future occupation choices of these two students.

Table 2. Contents of Student Portfolios with Feedback for Each Activity

Portfolio Contents	Reflec- tion	Written	Pre- sented to Part- ner	Class Presenta- tion and Discus- sion	Sub- mitted	Feed- back	Grade
Pre-reading/ discussion ideas about translation/ translators	—	Week 1 / class1	—	X	—	—	—
Pre-reading/ discussion ideas about learning outside of classroom	—	Week 1 / class 1	—	X	—	—	—
Direct service (onsite interpretation)	X	—	—	—	At end of interpre- tation assign- ment	X	—
Notes for reading and discussion on translation	—	—	—	Weeks 1 and 2	Weeks 1 and 2	X	X
Notes for reading and discussion on service-learning	—	—	—	Weeks 3 and 4	Weeks 3 and 4	X	X
Comparison of pre- and post-reading/ discussion ideas about translation/ translators	X	—	—	—	Week 5 / class 1	X	—
Comparison of pre- and post-reading/ discussion ideas about service- learning	X	—	—	—	Week 5 / class 2	X	—
Translation Practice (Weeks 6–15)							
First translation draft	—	—	X	—	—	X	—
Second translation draft	—	—	—	X	—	X	X
Third translation draft	—	—	—	—	X	X	X
Fourth translation draft	—	—	—	—	X	—	X
Final reflection	—	—	—	X	—	—	X

6. Report of Project Impact

The Spanish translation service-learning classes taught at IPFW have had a tremendous impact on the students, university, and community. The impact on the elementary school participating in this project was significant given that there currently are no translators onsite and only two translators are available within the school system. The principal's expectation that our work would increase the participation of Spanish-speaking families of students at the school was met with the availability of newly translated teaching/learning materials in Spanish and the presence of interpreters at parent-teacher conferences and other school functions. These translation and interpretation activities meant a step toward slowly moving the school's language environment from English or Spanish monolingualism toward English-Spanish bilingualism—this would be a step in the direction of an English plus society, as proposed by Potowski (2013). Moreover, after the completion of the first service-learning project, the principal supported my application for another service-learning scholarship by contributing grant writing materials and later joining me as a copresenter at a National Outreach Scholarship Conference.

These service-learning projects have also had an impact on the development of the university community, given that part of the funds obtained were invested in translation and service-learning books made available to both students and faculty (see Appendix). Moreover, a successful submission for special needs funds from the university library in spring 2011 was used to acquire updated reference works: dictionaries and grammar guides. Regarding my own professional development, the success of the first project resulted in a subsequent project funded as a year-long ICC fellowship. The year-long fellowship included a second round of ten weeks of English to Spanish translation and five hours of oral interpretation at the school in the spring semester of 2012. In the meantime, the ILCS department was represented in university events related to the scholarship of teaching and learning, the college's ad-hoc committee for service-learning, and the university's work group for service-learning. The funding provided by IPFW and ICC enabled my attendance at the 2010 and 2011 National Outreach Scholarship Conferences, where new knowledge was gained and later shared with campus colleagues. All of these fellowship activities served to promote service-learning. Regarding my development as a teacher, a noteworthy outcome of my fellowship participation has been the inclusion of service-learning in other language classes. Service-learning provides more students with immersion experiences in the local Spanish-speaking community, while directly serving the needs of local health (Clinica Madre de Dios; American Kidney Foundation Indiana Northeast), educational (Head Start Program at Temple Achduth Vesholom), and other service-providing organizations (Community Harvest Food Bank).

The successful completion of our translation projects impacted both partners—the elementary school and the university—beyond the fall 2010 and spring 2012 semesters when the service-learning courses took place. The university students presented their translation work in poster format at the ICC Summit in the spring of 2011. At this summit, students attended plenary sessions with all of the participants and took part in special sessions aimed at developing leadership skills among college students involved with service-learning. Moreover, the full-time working, commuter students had the rare opportunity to spend a weekend together socializing in an academic environment.

The impact of this course on university student learning and development was manifold, since they: 1) received, discussed, and reflected upon information regarding translation as a discipline and the task of translators; 2) received, discussed, and reflected upon information regarding service-learning; 3) received training on dictionary use and locating online resources for translators; 4) worked closely with the school community, students, parents, teachers, assistants, and the principal; and 5) gained hands-on experience with written and oral translation. As expected, the university students developed new perspectives about the larger community. In the specific case of Hispanic students, they had an opportunity to reflect upon their own experiences

as bilingual and bicultural students. The systematic reflection papers developed throughout the semester have impacted the students' knowledge about their community, service-learning and translation, how they personally fit into professional collaborative endeavors, and their own learning and working styles. Translating these authentic teaching/learning materials allowed the university students to see how important a role they can have in the community. Moreover, interpreting onsite for teachers and parents at the school required them to draw upon their language skills and the self-confidence gained through the translation training. Consequently, the experience transformed their pre-professional lives. Gaining an awareness of how highly-skilled a translator must be was a particularly important part of this service-learning experience in terms of the students' future career choices. The students realized that becoming a translator requires special professional training that goes far beyond simply learning a language.

The student translators reported an increase in their awareness of the community and multilingualism, as well as the obstacles one can face when lacking proficiency in the majority language. One student wrote:

Before this class, I was aware of the large Hispanic population in the Fort Wayne area, many of which have little to no English proficiency. However, I never stopped to think about the effect of this on the children and how they learn. . . . This class . . . has also allowed me to be more aware of the effects that a language barrier creates.

Students also reported that they had gained new knowledge about service-learning:

Thanks to hands on experience, readings and translations, I feel like I have a better understanding of service-learning. Service-learning allows students to use what they are learning in class and readings in a real setting outside of school while at the same time helping others.

Overall, there has been unanimous agreement regarding how well translation and service-learning can be implemented in the same course. As one student put it:

Service-learning and translation go well together as a class. It allowed us to gain real, hands-on experience. We were able to practically apply the Spanish language skills that most of us have been developing for years. . . . I would encourage all students of Spanish to participate in a class like this.

7. Conclusion

The success of the service-learning Spanish translation courses at IPFW was marked by the completion of the following tasks: 1) the informational readings on translation and service-learning (with corresponding reflections), 2) the onsite oral translation assignments (with corresponding reflections), and 3) the written translation (end of the semester). The key activities from the students' point of view were: 1) hosting the community partner representative and the director of the IPFW Office of Academic Internships, Cooperative Education, and Service-Learning (OACS) under the Office of the Associate Vice-Chancellor for Research, Engagement, and Sponsored Programs (ORESP), 2) gathering our "translation tools" at the university library and online, and 3) completing onsite oral interpretation at the school. From my point of view, testing my first intuition regarding the possible link between translation and service-learning through its actual implementation in a service-learning Spanish translation course has been a source of personal enrichment as a sociolinguistics researcher and a translator. Moreover, it has shown me the place for my service in the community.

In the two classes taught, reflecting about translation and service-learning before and after reading about and discussing both topics helped the students "measure" the theoretical concepts covered. Moreover, these reflections provided them with resources to support the

ongoing development of their translation service work. Students were able to provide quality translations for the community in their first venture into service-learning, an achievement that is very rare outside of community engagement education. Their success was based upon a sound familiarization with the linguistic, social, cultural, and educational concepts presented in the source texts in English and a carefully built professional understanding of the social, cultural, educational, and linguistics needs of the Spanish-speaking target audience. The collaborative nature of our translation projects allowed the students to not only translate and interpret, but also to serve in the community and realize the potential benefit of their bilingualism in the lives of others. Authors such as Lizardi-Rivera (1999) point out that “learners need to literally get their hands dirty with a real-life translation project to realize just how demanding and serious the responsibility of translating a text is” (108). In her final reflection, one of the students expressed fulfillment in knowing “that Abbett Elementary trusts us enough to give us important documents to translate that will be used for a long time to come.” One of her classmates also pointed out that “[b]eing able to see worried parents enter Abbett on parent-teacher night and relieved parents exit was a rewarding experience.” To have the literature confirmed in my students’ voices is motivation to continue practicing this pedagogy while contributing to the scholarship of translation.

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NOTE

¹ Given the many possibilities available for different translation needs, examples could include adaptations, commentaries, language and culture localizations, summaries, and literal translations, among other possibilities.

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APPENDIX

Consultation Books Available for Students

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Service-Learning Course Design for Languages for Specific Purposes Programs

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Abstract: Experiential learning has become an important part of the higher education curriculum in the United States. Due to the integration of a “Community Engagement” category in the Classification of Institutions of Higher Education in the Carnegie Foundation for the Advancement of Teaching in 2006, many colleges and universities have recently included experiential learning credits in their graduation requirements. Although appealing to most students and many faculty members, this type of course can be very challenging to design and execute, and, therefore, it frequently diverts from the students’ area of specialty. This article proposes a model for incorporating meaningful experiential learning in Languages for Specific Purposes programs. The purpose of this model is to facilitate the course design and execution processes for faculty, students, and community partners, and to maximize the linguistic and educational learning outcomes of the students and the professional needs of the community.

Keywords: community engagement/compromiso comunitario, experiential learning/aprendizaje experiencial, languages for specific purposes/lenguas para fines específicos, languages for the professions/lenguas para las profesiones, service-learning/aprendizaje-servicio, Spanish for specific purposes/español para fines específicos

1. Introduction

As the world becomes smaller, the classroom becomes larger. The world becomes globalized and so does the classroom. Classrooms in most parts of the world are no longer confined to four walls, a teacher, and a group of students. The concept of classroom has changed dramatically in the last two decades. In the traditional classroom, instructors used to bring the knowledge inside from outside. Now we send students outside, either electronically or physically, to investigate, analyze, and find knowledge. Students have become active participants instead of mere recipients of knowledge. Modern classrooms are student centered, and the modern role of the teacher is that of a facilitator of knowledge, the one who provides tools and guidance.

As a consequence of these societal changes, the Carnegie Foundation for the Advancement of Teaching incorporated a new “Community Engagement” category in its Classification of Institutions of Higher Education (2006). Rapidly, many colleges and universities seeking classification as a community-engaged institution have included experiential learning credits in their graduation requirements (Hellebrandt 2008). Although appealing to most students and many faculty members, this type of course can be very challenging to design and execute, and, therefore, it frequently diverts from the students’ area of specialty. Because experiential learning does not always connect to a student’s area of interest, the course frequently seems a disengaged “addition” rather than a meaningful and logical extension of the curriculum. In this article, we attempt to address this problem by suggesting a three-way partnership in the creation of a service-learning course where faculty, students, and community partners work together to design the optimal service-learning relationship that fulfills both student career interests and community partner needs. We also recommend the integration of a meaningful service-learning

course as a capstone for all Languages for Specific Purposes (LSP) programs. And finally, we propose an 18-point model to incorporate meaningful experiential learning in LSP programs based on our own experience at the University of Alabama at Birmingham (UAB). The purpose of these course design recommendations is to ensure that faculty, students, and community partners work together to maximize the linguistic and educational learning outcomes of the students and to meet the professional needs of the community, while connecting students to their career interests.

2. Addressing Twenty-first-century Educational Needs: A Review

Friedman (2005) described the rapid shrinking of the world by declaring that the world is no longer round, but flat. This metaphor describes the new world where students live and work, where new emerging economies and markets furiously compete against one another, and where millions of highly educated young individuals from all over the world need to become even more and better qualified for the globalized workforce. It is not surprising that one of the most important qualifications that employers seek in candidates is bilingualism or multilingualism. Simply relying on English as a lingua franca has been questioned and contested by many scholars in the last decade (College Placement Council 1994; Dehmel and Grandin 1997; Grandin 2006; Spolsky 2006; Wallraff 2000). As Grandin (2006) accurately states:

Global English is a risky and limited form of communication. Aside from its purely linguistic limitations, and resulting potential for misunderstanding, it bars us from cultural nuances and isolates us from the inner language of our conversational partners. It keeps us at the surface level and never lets us into the other person's world. (183)

If we accept the metaphor that the world market has become a flat playing field, and that multilingualism is a necessary qualification of the global citizen, then the implications for the educational system are immense, and the work still ahead is colossal. Although the situation of foreign language teaching and learning in the United States is improving, there is still no national foreign language policy or a consistent K–12 or higher education curricular integration, unlike in most other countries. Fortunately, to overcome this lack of governmental action, the principal national professional language organizations (AATSP, ACTFL, MLA) have taken the lead in the fight against monolingualism with the publication of studies (among other initiatives) that suggest an urgent need to revise foreign language curricula to better meet the needs of students and society. Many university programs in the United States are responding to these needs by adapting existing language programs or developing new ones (Doyle 2010; Jorge 2010; Sánchez-López 2010; among others). This has led to a proliferation of prescriptive and descriptive publications regarding curricular changes in foreign language instruction nationally and internationally. For example, *Hispania* (Spaine Long 2010) included fifteen position papers in response to two Modern Language Association reports (MLA 2007, 2009), urging institutions of higher education to revise their foreign language curricula and the traditional undergraduate major to meet the new societal demands. Similarly, the American Council on the Teaching of Foreign Languages published a volume titled *2005–2015: Realizing our Vision of Languages for All* (Heining-Boynton 2006), in which renowned scholars discussed timely topics, such as the need for a national language policy, community engagement in foreign language education, and the future in language learning assessment, among others. What is undeniable is that the current national debate in education revolves around new trends that incorporate innovative curricular modifications to meet the needs of societal changes and demands. Experiential learning, service-learning, community engagement, internships, study abroad programs, and transnational classrooms are examples of modern concepts of learning that have become prevalent educational tools.

Although experiential learning and service-learning are not new concepts in education (Dewey [1933] introduced the idea of service-learning in the early twentieth century), it has been only since the 1990s that they have found a relevant place in the curriculum. Service-learning is defined as “a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities” (National Service-Learning Clearinghouse). Similarly, psychologist David A. Kolb’s (1984) Experiential Learning Model suggests that there is a cyclical four-stage learning process: 1) concrete experience, 2) reflection on that experience, 3) abstract conceptualization or the application of known theories, and 4) active experimentation that leads to the construction of meaningful knowledge. Since both experiential learning and service-learning share similar educational strategies, objectives, and elements, they frequently are used interchangeably.

There is a robust body of literature in the fields of service-learning and experiential learning (Battistoni 2002; Canada and Speck 2001; Dewey 1933; Eyler and Dwight 1999; Holland et al. 2001; Jacoby 1996; Jacoby and Mutascio 2010; Shapiro and Levine 1999; among many others), which only highlights the established prominence that practical learning has gained in all areas of education in the United States. There is also a vast body of literature that focuses on service-learning for the different professions or disciplines, such as health-related, engineering, economics, education, sociology, etc. (Borges and Hartung 2007; Brubaker and Ostroff 2000; Godfrey and Grasso 2000; McGoldrick and Ziegert 2001; Rama 1998; Tsang 2000). Parallely, there is a growing body of publications related to service-learning and experiential learning specific to foreign languages, and more specifically to Spanish (Abbot and Lear 2010; Cadwell 2007; Doyle 2010; Elorriaga 2007; Hellebrandt 2008; Hellebrandt and Varona 1999; Hellebrandt, Arries, and Varona 2003; Jorge 2010; Long 2004; Lubbs 2004; Nelson and Scott 2008; Oates and Leavitt 2003; Rabin 2011; Sánchez-López 2010; Tilley-Burke 2007; Wurr and Hellebrandt 2007; among others). Long (2004) describes a series of residential institutes for language K–12 teachers held at The Ohio State University in 2001 to develop instructional units incorporating service-learning and community-learning correlated to the resources available in the community. Tilley-Lubbs (2004) presents a qualitative study conducted through a Spanish service-learning course (“Borders and Crossings in Service-Learning”) created at Virginia Polytechnic Institute and State University as a direct response to an emerging need from the community. The study examines the relationships that developed between students and the Latino families with whom they worked. In general, the study concludes that students developed a strong appreciation for diversity and a deep sense of social justice. Burke (2007) proposes an Expeditionary Learning Outward Design to enhance the communicative language classroom. The 10-principle model (2007: 445–50) encourages teachers to use communicative language teaching methods that allow for self-discovery, collaboration, reflection, and community service. Hellebrandt (2008) presents a study conducted in the Department of Modern Languages at Santa Clara University, where faculty in the seven languages offered were surveyed about the different ways in which community engagement was integrated into their curriculum. The results found that different types of community engagement were incorporated extensively among Spanish courses due to the availability of resources in the community. However, the study also suggests that community engagement was more challenging to integrate (or was not integrated at all) in the other six languages. Jorge (2010) describes the forefront experiential learning language programs that Pitzer College has been offering for over a decade, where, through a community-based Spanish practicum, students in the Spanish major program are placed with Mexican families from the community to build long-lasting relationships while using the target language and learning about Mexican culture. Abbot and Lear (2010) conducted a study among students, teachers, and community partners in a Spanish service-learning course to examine student success in making connections within the five-C framework. The study presents three cases of students

who succeeded in making connections at different levels depending on the social action taken by the student.

A notable example of commitment to creating and enhancing community partnerships to foster linguistic learning outcomes and civic responsibility is the successful Spanish minor program at East Tennessee State University (Applied Spanish: Community Studies), which was established in 2002 and received the AATSP Spanish/Portuguese Academic–Community Partners Engaged Department Award in 2005. Nelson and Scott (2008) describe the development and establishment of the minor program and its courses, as well as the results of a survey study conducted to evaluate the benefits in areas such as cultural understanding, language learning attitudes, leadership skills, social responsibility, and career impact. The results suggest significant positive effects in all these areas.

As educational settings reinvent themselves to adjust to societal changes and demands, the list of different community engagement models keeps multiplying to also adjust to the specificity of the group of students and their career interests. One such timely group of students is the one that learns languages for occupational purposes. The specific objectives of these individuals are to facilitate their current or future work and to better prepare themselves for a furiously competitive job market. As LSP programs proliferate all around the world, the integration of an experiential learning component is essential for the overall success of these programs.

Even though there are ample models and literature available related to service-learning in general, service-learning for specific professions, and service-learning and languages, there is a notable lack of literature and referential models for service-learning for languages for the professions. This article aims to fill a portion of the existing gap by proposing a service-learning course design model specific for Languages for the Professions programs in higher education.

3. A Proposal

Internships in Spanish have been available to students since the early 2000s in the Department of Foreign Languages and Literatures at UAB. Completion of an accredited study abroad program is a requirement for the major in Foreign Languages, which, under very specific circumstances, can be substituted for an internship. However, the majority of students participate in study abroad programs, and, therefore, the number of internships completed as a requirement for the major is low. But recently, this has changed due to the establishment of a successful certificate program in Spanish for Specific Purposes (SSP). As the number of Spanish speakers in the world and in the United States increases, the importance of Spanish in society, both academically and professionally, will only increase (Sánchez-López 2010). With this short- and long-term vision, the Spanish for Specific Purposes Certificate (SSPC)¹ established in 2008 at UAB offers courses in medical, business, and translation/interpretation Spanish for both traditional students and local professionals (most of these occupational Spanish classes had been offered nearly a decade prior to the establishment of the SSPC as part of the minor and the major in Spanish). Today the SSPC coexists with the traditional major and minor in Spanish, and has strengthened enrollment and the presence of the Department at institutional and community levels. Besides the completion of 15 credit hours (six classes) in SSP courses, candidates must successfully complete a 3-credit-hour service-learning capstone course at the end of the program. This new service-learning hybrid course is based on the existing internship course, but has been thoroughly adapted to the needs of the new program, the students, and the professional community to maximize the learning experience with short- and long-term objectives. The SSP service-learning course is intended to serve not only as a practical language experience in the workforce for students, but it is also designed to assist the local community (businesses, hospitals, clinics, libraries, government agencies, non-profit organizations, charity organizations, educational centers, etc.) with their multilinguistic and multicultural needs.² From our own experience, the only truthful way to achieve meeting everyone's needs is by having a

collaborative (faculty, students, and community partners) design of the course objectives and learning outcomes.

Generally speaking, a carefully designed course is essential for the achievement of course objectives and learning outcomes. This is especially fundamental for service-learning courses. Students do the majority of the work outside the classroom and away from the instructor. Therefore, a carefully designed syllabus is critical to keeping students on task at all times, working towards achieving a set of learning outcomes, and taking charge of their own learning.

Our proposed service-learning model course for languages for the professions is an adaptation and expansion of the Comprehensive Integration Model (Oates and Leavitt 2003: 9). This model is based on the concept that service-learning is:

1. Built into the course to link integrated theory and practice
2. Designed by the instructor, service-learning professional, and community partner
3. Totally integrated in class discussions, projects, and assessments
4. Required of all students participating in the program

These four elements are the main pillars of a meaningful and successful service-learning course. Our proposal expands upon the Comprehensive Integration Model to adapt it to LSP programs by creating a learning foundation where the student, the instructor, and the site supervisor work closely together to design a unique hybrid course that meets the educational needs of the student and the professional needs of the community partner. This model sees all individuals involved (faculty, student, and site supervisor) as equally active collaborators in the design and execution of the experiential learning program. At the same time, all three parties are equally responsible for the success of the course. If one fails to do its part well, the program fails. As mentioned earlier, one of the most frequent complaints from students when taking service-learning courses is the lack of connection between the service-learning course itself and their career interests. The proposed three-way collaborative designer team has proven to be essential for the overall success of our SSP service-learning course since 2008 at UAB, where this once typical student complaint no longer appears in final course evaluations (see Appendix C).

Using the list of recommendations that Oates and Levitt (2003) provide as “lessons learned along the way” (10–11), and contrasting it to our own experiences during a decade of multiple revisions to the internship and service-learning courses, we are able to provide a list of eighteen recommendations or guidelines for service-learning courses within a languages for the professions context. This 18-point list grouped in four categories (prerequisites, course content, community partners, and feedback) is based on what has worked and has not worked for us over a decade in search of a better and more meaningful service-learning experience for our SSP students.

4. Proposed Guidelines for Service-Learning Courses in LSP Programs

4.1 Category 1: Prerequisites

1. There must be a language-level prerequisite (advanced level or after two advanced-level courses); junior standing, to ensure the necessary level of maturity; minimum of 3.0 GPA; and the course should be taken towards the end of the LSP program (capstone) to ensure that the student has the necessary occupational language skills to succeed.

4.2 Category 2: Course Content

1. Faculty should seek the invaluable help, input, and feedback of the institutional Office of Service-Learning (if there is one) for the design and evaluation of the course, and for recommendations of community partners. In our case, the UAB Office of Service-Learning has always been a valuable point of reference in providing us with adequate reading titles,

- assisting us in establishing new partnerships with specific community partners needed for a particular student, and aiding us in course assessment.
2. Students, site supervisors, and faculty should jointly develop the learning objectives specific for each student. By doing this, we ensure that there is a direct link between the course objectives and student's (short- and long-term) career interests.
 3. The course should be designed carefully and in detail, with a clear and well-structured syllabus to keep students on task at all times and to help community partners understand the scope of their critical educational role (see syllabus model in Appendix A).
 4. Students should provide input for their placement with a community partner based on their career interests to maximize the learning experience. Our students enrolled in the SSPC program at UAB can pursue tracks in health, business, or translation/interpretation Spanish. Our community partners, who encompass these career fields, all have experienced an increasing need to communicate with their growing Hispanic clientele in the Birmingham area. Some of these community partners include the university and other local hospitals, charity clinics, dentistry and vision clinics, health-related research units, health and general insurance offices, law offices, judiciary courts, social services agencies, counseling centers, local ministries, early learning centers, public libraries, construction companies, and government agencies—such as the Birmingham City Hall. Each student undergoes a very different and unique experience, but they all embrace the daily challenges (e.g., interpreting, translating, teaching, tutoring, answering the phone in the target language, assisting with focus groups for research studies, etc.) with excitement because what they are doing is related to their career interests.
 5. Preparations and organization of the course should start at least three months in advance to have ample time to find the appropriate community partner for each student and to design the course objectives and learning outcomes also specific to each student.
 6. The course should incorporate weekly readings related to community engagement, civic responsibility, and languages for the professional world (see some reading examples in Appendix A).
 7. There should be required guided reflection papers in the target language where students reflect upon their work experience, its application for their future career, and the weekly readings. Faculty should give prompt feedback on these reflection papers. These are essential assessment tools to evaluate progress with writing skills as well as the cognitive development of the students during the service-learning period.
 8. There should be at least one monthly group discussion meeting where students and faculty have a guided discussion in the target language (see model in Appendix B). These group discussions are essential assessment tools for evaluating progress with oral skills as well as an excellent opportunity to share experiences with peers.
 9. There should be a final oral interview between the student and the faculty member. This should be used as a final oral assessment of the overall improvement in the students' use of the target language.
 10. There should be several and different types of assessment tools, such as midterm and final performance evaluations from the site supervisor; writing performance evaluations through the weekly reflection papers from the faculty; oral linguistic performance evaluations through the monthly discussion meetings and exit interviews with the faculty; and a successful production of students' curriculum vitae in the target language (see the evaluation section of the sample syllabus provided in Appendix A).

4.3 Category 3: Community Partners

1. Community partners should be chosen carefully. These should be agencies or companies where students will be able to use the target language extensively, and where they will learn skills applicable to their future professional career (this point is directly linked to point 5 in this section). By doing this, we can minimize one of the main problems of service-learning courses that we introduced at the beginning of this article, and that is the frequent disconnect between service-learning courses and students' career interests.
2. Although not completely necessary, whenever possible, site supervisors should speak the target language to maximize linguistic exposure and learning outcomes.

3. Faculty should maintain and update the list of community partners frequently. The document should include complete contact information, a detailed description of the agency or company, and a place for pertinent notes.
4. Faculty visits to community partner sites are necessary at least once to ensure appropriate student placement and to establish a personal and professional relationship.
5. Students must adhere to the dress code, guidelines regarding phone use, and the other work policies of the community partner. It is important to present these clearly to the student prior to the beginning of the course.
6. Students should be asked to write a thank-you letter to the community partner upon completion of the course. This should be included on the syllabus.

4.4 Category 4: Student and Community Partner Feedback

1. Students should be given the opportunity to provide their feedback on the design of the course and their experiential learning experience towards the end of the course via a simple survey (see model in Appendix C). This valuable feedback is necessary to make modifications as needed to ensure the highest experiential learning quality possible. Similarly, site supervisors should regularly be asked for feedback on what works, does not work, and possible modifications.

Although many of these recommendations are applicable to most service-learning courses, some others are specific to languages for the professions. This 18-point list of recommended guidelines is by no means exhaustive, but it is intended to assist foreign language faculty in designing meaningful and productive experiential learning courses that enhance both linguistic and professional learning outcomes to the fullest potential.

5. Conclusions

Whether we consider the world in which we live round or flat, it is undeniably global and multilingual. And, we know that we have not seen the full extent of globalism yet. As institutions of higher education in the United States continue to awake from their monolingual dream and start making drastic curricular changes to prepare students to compete against the best and brightest in a furiously competitive global market, LSP programs will rapidly gain importance and visibility. This article recommends the integration of meaningful capstone service-learning courses as an essential component of any type of LSP program. We also propose a list of recommended guidelines to optimize service-learning courses in LSP programs rooted in our own experience.

One of the proposed recommendations is to have a three-way team composed of the faculty member, student, and community partner to design the service-learning course objectives and learning outcomes. By doing this, we minimize the risk of having a learning experience that has little or no connection with the students' career interests. Consequently, students take charge of their own learning experience and make a meaningful connection with their professional future. We understand that there may be some skeptical faculty who would not feel comfortable allowing students and community partners to participate in the course design process. After all, course design has traditionally and almost exclusively been the responsibility of the instructor. However, ever since we have been involving students and community partners in the design of course objectives and learning outcomes within the SSPC program at UAB, we have seen a significant improvement in the way students engage in their service-learning experience and in the realistic expectations that they set for themselves. At the same time, community partners have become more cognizant of the critical and active role that they play in the student's learning process.

Another related recommendation is to solicit students' and community partners' assessment of the program/course and of each other (see sample evaluation surveys in Appendix C), during

and at the end of the course. Since this type of service-learning course promotes a multi-person designer approach, it is sensible to have the input of all parties involved to evaluate the course, which may lead to meaningful and effective course modifications. For example, feedback collected from these evaluations in the last few years has helped us address one of the main problems with service-learning that we highlight in this article, the fact that there is often a total disconnect between the service-learning experience and the career interests of the students. This is an issue that came up recurrently in past course assessments from students and community partners prior to the redesign of the course.

One final recommendation that we would like to accentuate is the integration of weekly readings and reflection papers, and monthly group discussions (see Appendices A and B). Readings should be carefully chosen to cover a variety of topics related to civic engagement, languages and the professions, and the students' career interests. Reflection papers should be guided by the faculty with a brief list of questions or topics to reflect upon each week. Guided reflection helps students reflect with a clear and meaningful purpose, avoiding the always dreaded monotony. We have seen a positive difference in the level of engagement of the students as well as the level of the overall learning outcomes since the integration of weekly readings and group discussions as integral parts of the course. The weekly readings serve as a guide for students to flow through their reflections and to apply what they gain from them to their service-learning experience. The monthly group discussions bring the students together (physically and emotionally) to share about their service-learning experience and also to learn from their peers' experiences. Students embrace the fact that their peers go through similar learning processes, that they fear the same things (such as answering the phone in the target language), that they dislike similar assignments (such as being asked to file documents), and that they celebrate similar achievements (such as being able to translate for a patient or being able to help a client fill out his/her tax return). And, while the students engage in meaningful and fruitful conversations, they may not realize that the instructor is using this time to assess the students' linguistic progress throughout the semester.

As mentioned throughout this article, these proposed recommendations for LSP service-learning are neither exhaustive nor conclusive. They have been developed after careful analysis of what has and has not worked for us (faculty, students, and community partners) over the last ten years working with SSP at UAB. And, as the world keeps changing, so will our educational needs.

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NOTES

¹ For more information regarding the Spanish for Specific Purposes Certificate at UAB, please visit the SSP website: <http://www.uab.edu/languages/SSP>.

² Some of our service-learning community partners are: The Hispanic Interest Coalition of Alabama; The Birmingham International Center; Cahaba Valley Health Services; Cooper Green Mercy Hospital; UAB Hospital; UAB Early Learning Center; Kids One Transport; State Farm Insurance; BBVA Compass Bank; Multicultural Resource Center, La Casita; Community of Hope Health Clinic; Teachers@Home; Birmingham Greater Ministries; UAB Department of Ophthalmology; and Hola Latino Radio.

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APPENDICES

Appendix A: Foreign Language Service-Learning Syllabus (Sample)

UNIVERSITY OF ALABAMA AT BIRMINGHAM
DEPARTMENT OF FOREIGN LANGUAGES AND LITERATURES
FOREIGN LANGUAGE SERVICE-LEARNING—SYLLABUS
 (3 credit hours)

Prerequisites: 6 hours at 300-level or equivalent; junior standing; 3.0 GPA minimum

FOREIGN LANGUAGE SERVICE-LEARNING DESCRIPTION

The Foreign Language Service-Learning course is an opportunity to participate in community engagement. It is a faculty-supervised opportunity for practical experience in tasks of international scope which may provide opportunities to use language(s) studied or applications of cultural knowledge.

Service-learning is: 1) an opportunity to turn theory into practice, 2) an opportunity to learn intangibles of the workplace from community partners, 3) an opportunity to gain insights into the strengths and weaknesses of your education, 4) an opportunity to make contacts from a work environment which could further your career, and 5) a practical experience with responsibilities and rewards.

COURSE GOALS AND OBJECTIVES

1. Students will learn to apply course material (to improve critical-thinking, reflection, problem solving, and decisions) in the field.
2. Students will acquire skills in working with others as a member of a team.
3. Students will develop skills in expressing oneself orally or in writing.
4. Students will develop an enhanced appreciation of community issues/needs.
5. Students will increase their involvement with community affairs.
6. Students will gain an understanding of how the knowledge, skills, and abilities learned in the course apply to everyday life.

SERVICE-LEARNING PROTOCOL

1. Students must use their Spanish skills as much as possible during their service-learning experience.
2. Students must comply with all the rules and regulations of the community partner.
3. Students must dress appropriately according to the dress code of the community partner.
4. If under special circumstances students are going to be late or absent from work, they must notify their site-supervisor in advance.
5. Students must write a thank-you letter or card to their site supervisor upon completion of the service-learning experience.

STUDENT LEARNING OUTCOMES

The student will write customized learning outcomes in consultation with the UAB faculty instructor and their supervisor in the field. These are approved by all parties.

EVALUATION

Attendance and participation	50%
Weekly reflection papers in Spanish*	20%
Group discussions (4)	20%
Curriculum vitae in Spanish**	10%

*Reflection papers must be typed and in Spanish. Each reflection paper must be two (2) pages long. It should be divided into three parts: 1) a description of the experience at work during the week (what the student did), 2) a reflection on what the student learned and how this applies to his/her life and future career, and 3) a detailed reflection on the assigned weekly readings posted on Blackboard. Each reflection paper is due every Monday by 9:00am (submit via Blackboard).

**Students must produce their curriculum vitae in Spanish following the model provided (see Blackboard).

ASSIGNMENT SCHEDULE

Every Monday by 9:00am	Reflection paper due
Date 1, 4:00–5:00pm	Group discussion 1
Date 2, 4:00–5:00pm	Group discussion 2; turn in site supervisor midterm evaluation and first draft of curriculum vitae in Spanish
Date 3, 4:00–5:00pm	Group discussion 3
Date 4, 4:00–5:00pm	Group discussion 4; turn in site supervisor final evaluation and final draft of curriculum vitae in Spanish.

Reading Assignments (Posted on Blackboard or at University Library)

Week 1	“Helpful Skills for the Service-Learner” (BB)
Week 2	“Tips on Doing Field Research” (BB)
Week 3	“Writing Service/Learning Papers: What is Reflection, Exactly?” (BB)
Week 4	“What We Don’t Talk about When We Don’t Talk about Service” (BB)
Week 5	“Building and Maintaining Community Partnerships” (BB)
Week 6	“What Kind of Citizen?” (BB)
Week 7	“Bowling Alone” (BB)
Week 8	“Point of Contact: Immigration and the Changing Face of America” (BB)
Week 9	Kathleen Maas Weigert, “Academic Service Learning: Its Meaning and Relevance,” <i>New Directions for Teaching and Learning</i> , Sterne Library (online)
Week 10	Meta Mendel-Reyes, “A Pedagogy for Citizenship: Service Learning and Democratic Education,” <i>New Directions for Teaching and Learning</i> , Sterne Library (online)
Week 11	Robert A. Rhoads, “Critical Multiculturalism and Service Learning,” <i>New Directions for Teaching and Learning</i> , Sterne Library (online)
Week 12	“We the People: Hispanics in the United States” (http://www.census.gov/prod/2004pubs/censr-18.pdf)
Week 13	“Hispanics, the Largest U.S. Minority, Enrich the American Mosaic: They Contribute Tradition, Creativity and Innovation to U.S. Society” (http://www.america.gov/st/peopleplace-english/2009/September/20090921163442xlrennef0.8085836.html)
Week 14	“Hispanic Education in the United States” (http://www.nclr.org/images/uploads/publications/file_SB8_HispEd_fnl.pdf)
Week 15	“Hispanic Immigration: Facts versus Fallacies, Clarifying America’s Opportunity” (http://today.ttu.edu/2009/03/hispanic-immigration-facts-versus-fallacies-clarifying-americas-opportunity/)

Appendix B: Guided Reflection and Group Discussion (Samples)**GUÍA PARA LA REFLEXIÓN DE LAS LECTURAS Y DEL DEBATE EN GRUPO**

Al reflexionar sobre las lecturas de cada semana, piensa en las siguientes preguntas:

1. ¿Cuáles son los cinco puntos principales de esta lectura?
2. ¿Cómo se aplican a mi experiencia en estas prácticas en la comunidad?
3. ¿Cómo las podría aplicar a mi experiencia personal y profesional en el futuro?

Al reflexionar sobre tu trabajo cada semana, piensa en las siguientes preguntas:

1. ¿Cuáles son las cosas más importantes o más útiles que he realizado esta semana?

2. ¿Qué tipo de impacto tiene lo que he hecho en mi comunidad?

3. ¿Qué tipo de impacto tiene lo que he hecho en mí como ser humano?

4. ¿Qué lecciones he aprendido? ¿Cómo las puedo aplicar a mi futuro profesional?

5. ¿Qué se podría haber mejorado?

Appendix C: Student Evaluation Survey and Site Supervisor Evaluation Form (Samples)

SERVICE-LEARNING SITE SUPERVISOR STUDENT EVALUATION FORM

Please indicate your appraisal of the student’s performance by writing the appropriate number in the blank related to each item. There is a section for comments on items which you may think require commendation or critical appraisal. Rank your evaluation using the scale: 5 ‘excellent’; 4 ‘good’; 3 ‘satisfactory or average’; 2 ‘fair (needs improvement)’; 1 ‘poor (needs considerable improvement—there should be a meeting concerning this item)’; 0 ‘do not know’ or ‘does not apply’.

1. RELATION TO OTHERS	RANK
Ability to communicate with other workers	_____
Ability to communicate with clients or patients	_____
Ability to work in an office environment	_____
2. KNOWLEDGE OF DISCIPLINE AND TECHNICAL SKILLS	
Understanding of organizational procedures	_____
Understanding of the fundamentals of discipline	_____
Ability to apply theory to practice in workplace	_____
3. PERSONAL QUALITIES	_____
Promptness, punctuality	_____
Self-confidence, maturity	_____
Response to criticism	_____
Ability and willingness to seek advice	_____
Motivation, interest in work	_____
4. SKILLS	
Resourcefulness, creativity	_____
Decision making ability	_____
Writing skills	_____
Oral communication skills	_____
Problem solving	_____
Meeting deadlines	_____
Working independently	_____
Ability to learn on the job	_____

5. PERFORMANCE

Contribution to institution	_____
Self-improvement	_____
Prospects for success in discipline	_____
Student is meeting the developed objectives	_____

6. COMMENTS ON ANY OF THE ITEMS ABOVE

**STUDENT FEEDBACK SURVEY OF THE
SSP SERVICE-LEARNING COURSE**

1. Did the SSP service-learning course fulfill your expectations? Yes / No
Please explain why:
2. What did you like the most about the course?
3. What did you like the least about the course?
4. Please give us your suggestions on how to improve the SSP service learning course:
5. How will SSP service-learning impact your current or future career?
6. Would you recommend this course to your peers or colleagues? Yes / No

Taking Spanish into the Community: A Novice's Guide to Service-Learning

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Abstract: Greater interest from students, universities, and communities has increased pressure on faculty to design and implement service-learning courses. Often with no prior experience and limited institutional and programmatic guidance, faculty must make their way through a growing body of literature on service-learning. This article presents a novice service-learning instructor's guide to designing, implementing, and assessing a service-learning course through the example of an upper-division Spanish translation course. I present theoretical explanations of why service-learning works and how to design and assess the course while delineating the fundamental principles of successful service-learning. Results show that service-learning strengthens student learning and civic engagement and that service-learning courses may be led successfully by instructors with limited time and experience.

Keywords: civic engagement/participación cívica, community-based learning/aprendizaje comunitario, experiential learning/aprendizaje experiencial, pedagogy/pedagogía, second language acquisition/aprendizaje de una segunda lengua, service-learning/aprendizaje-servicio, Spanish learners/estudiantes del español, translation/traducción

1. Background

Interest in service-learning has blossomed in recent years. Academic institutions ask that their faculty and staff create and implement innovative programs that move student learners beyond the walls of the institution and into the community. Furthermore, communities have recognized the potential value of these student learners in myriad settings (i.e., medical, legal, business, education, non-profit, public, private, etc.) and they seek collaboration with faculty willing to organize, prepare, and mentor students in service-learning experiences. And, students who often enter the university with some experience with the community through service look for courses that combine in-class and out-of-class learning.¹

Requests from these various constituents for service-learning courses can place significant pressure on faculty who may view their responsibilities largely in terms of the disciplines in which they have been trained and who may lack training in preparing, conducting, and assessing such courses as well as resources that provide adequate preparation for such work. Furthermore, faculty may believe that service-learning courses are effective, yet have little understanding of why from a pedagogical or disciplinary perspective.

A faculty member seeking to design and implement a service-learning course may feel it his or her duty to sift through a plethora of theoretical approaches, empirical analyses, and descriptive models within the limitations of weighty demands on his/her time for discipline-based research and significant teaching, service, or administrative responsibilities. Indeed, recent growing interest in service-learning has meant more publication on the many facets of service-learning experiences for students. While some of this writing predates the millennium (Bringle and Hatcher 1996, 1997; Hellebrandt and Varona 1999), much of it is more recent (Caldwell 2007; Carney 2011; Garcia-Alvite 2005–06; Hellebrandt 2008; Krogstad 2008; Morris 2001; Plann 2002; Tilley-Lubbs et al. 2005).

A lack of a clear definition of service-learning complicates the issue further. Hale defines service-learning as “the union of public-community service with structured and intentional learning” (12), while Bringle and Hatcher (1996) delineate more specific criteria stating:

We view service learning as a credit-bearing educational experience in which students participate in an organized service activity that meets identified community needs and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. (222)

While much of the literature published on service-learning focuses on the benefits of these endeavors, such a course may present many difficulties and failures do occur. Lear and Abbott (2009), for example, explore the problems that arise when student and community partner expectations are not adequately aligned. Clearly, careful planning, implementation, and assessment are necessary for a successful service-learning course.

2. Why Service-Learning Works

Essential to designing and implementing a service-learning course, then, is understanding why service-learning works. In the traditional model of teaching and learning, a predetermined set of knowledge and/or skills is transferred from the professor to the student. However, as Hale (1999) points out: “The epistemology of service learning is based on the assumption that knowledge is obtained in the interactive process of action and reflection” (16). Learning, in service-learning, occurs through experience. Through service-learning in the community, students take an active part in the creation of knowledge. Such creation of knowledge is the result of a process of interaction and reflection on the part of the student learner. Hale (1999) clarifies:

The purpose of the interaction must be to derive learning from experience through reflective thinking, which in turn, will lead to inquiry and a desire to resolve the question or problem being raised. The interaction in the learner must precipitate an active quest for information and for new ideas (difficult to achieve in the traditional classroom). The new ideas thus obtained then become the ground for further experiences in which new problems are presented, creating a continuous spiral of learning. (15–16)

Service-learning works because students actively create learning, but also because, when successful, it leads to civic engagement. Indeed, it is the learner’s active search for knowledge in successful service-learning that leads to his/her identification with the community and a desire to better that community. This connection between learning and civic engagement is highlighted by the philosophies of thinkers such as Dewey (1938) and Gandhi (1951). Dewey (1938) contends that learning, as Hale (1999) explains, is “based on actual life experiences of the individual” and that learning through experience is “a way for students to develop their own curiosity, strengthen their initiative and develop their intellectual and moral capacities” (14). As students engage in active learning in the community, they identify with and develop or deepen a commitment to that community. Furthermore, student learners use their skills to better their community and in the process further develop those skills. Thus, for Gandhi (1951), learning should take place in service to the community for, as Hale (1999) points out, “He believed that the traditional Western style of education was destructive because it trained people for certain occupations or filled them with a body of knowledge that did not help them solve their community problems” (15).

If a successful service-learning program works because it creates student learning through active engagement in the community and a sense of social responsibility, why does it work in the foreign language program? Theorists of language acquisition point out that successful first-language acquisition is the result of interaction, not simply exposure (see Mullaney 53).

This means that we learn a language by listening to others speak and trying it out ourselves in speaking, reflecting on input, and testing output. This process of input/output experience and practice equals meaningful communication and language acquisition.

Just as meaningful communication is essential to first-language acquisition, it is also essential to second-language acquisition. Krashen explains how this works: “[W]e acquire when we understand language that contains structure that is a little beyond where we are now” (qtd. in Mullaney 1999: 52). As students provide service in the community, they engage in communication that tests and grows their language skills because the communication is meaningful and interesting to them. In class, instructors provide the grammar, vocabulary, phonology, and other language information necessary to learn the second language. In the community, students test and expand upon what they have learned in class. Both experiences are essential to language learning and language acquisition.

Language instructors have long understood the importance of providing students with opportunities for meaningful language growth. For years, we have encouraged them to participate in study abroad experiences, converse with language partners, and engage with culture through *realia*. However, the increased emphasis on proficiency that is an essential element of current thought on foreign language pedagogy has pushed many instructors to seek additional opportunities for our students. The emphasis on proficiency, according to Mullaney (1999), impacted the development of the *Standards for Foreign Language Learning* that state, “the United States must educate students who are linguistically and culturally equipped to communicate successfully in a pluralistic American society and abroad” (qtd. in Mullaney 1999: 50). Service-learning provides the opportunity for students to engage in meaningful second-language use. However, it is not just language proficiency that instructors seek. We also hope that our students gain cultural competence. Language and culture go hand-in-hand: “Through the study of other languages, students gain a knowledge and understanding of the cultures that use that language; in fact, students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs” (ACTFL 1996). As students acquire proficiency in language through service-learning, they also acquire cultural competence. Indeed, through service-learning, students often have the opportunity to learn about the multiple cultures of the community in which they engage.

With these remarks in mind, the following offers the example of a service-learning course implemented by the author, a novice in service-learning.

3. Maryland, Towson University, and Service-Learning

Data from the 2010 US Census counts 50.5 million Hispanics in the United States, or 16.3% of the total US population and the largest minority group in this country (Cohn, Passel, and Lopez 2011). The total Hispanic population in the nation grew 43% from 2000 to 2010, accounting for 56% of the nation's population growth (Cohn, Passel, and Lopez 2011). The 2010 census also calculates the number of Hispanics in Maryland at 471,000 (Passel and Cohn 2011a) with 275,000 estimated to be undocumented; Maryland is listed as number ten in the list of states with the largest population of undocumented immigrants (Passel and Cohen 2011b). Of foreign-born Hispanics in the United States, 39% report that they speak English less than very well (Dockterman 2011). Six out of ten undocumented Hispanics lack health insurance and four out of ten, or 41%, of undocumented Hispanics report that their “usual provider is a community clinic or health center” (Livingston 2009). In Baltimore, Hispanics are the fastest growing ethnic or race group. As delineated in “The Health of Latinos in Baltimore City,” “Between 1990 and 2008, the overall population in the city declined by 13%; however, the Latino population increased by more than 50%” (Office of Epidemiology Services 2011: 4). Various organizations in Maryland, including Casa de Maryland, the Esperanza Center, and the Mayor's Office work to meet the legal, educational, health care, advocacy, and social needs

of the state's Hispanic population. All of the organizations named depend upon the assistance of volunteers.

Just as the Hispanic population has grown in Maryland, institutions of higher education have stepped up their commitment to the needs of the communities in which they find themselves. Moreover, as Howard (2001) writes in the *Service Learning Course Design Workbook*: "In response to the growing conviction that colleges and universities have a responsibility for preparing students for civic participation, academic service learning appears to have established permanent residency in the landscape of higher education" (5). Accordingly, Towson University has formalized its commitment to service-learning through two full-time positions and various programs including the Service-Learning Faculty Fellows Program and grants for faculty teaching service-learning classes. In 2010 alone, students of Towson University carried out service-learning projects at more than thirty-two local organizations.

For several years, I have taught an advanced course in the Spanish major/minor curriculum called Spanish Translation. The course serves as an introduction to both written and oral translation theory and practice. Students traditionally learned this material from a textbook and in-class instruction. The final project for the course was the translation of a five- to ten-page document that demonstrated student learning but went no further than my file cabinet. Students were not acting on the knowledge they acquired in class and there was no real connection with the growing Hispanic population in our community.

While there is another course in the Spanish curriculum at Towson University that incorporates service-learning, the department lacks a comprehensive model for integrating service into the Spanish program. Previously, I had taught a Latin American Culture and Civilization course in which students were required to conduct and record an interview with a Hispanic person. What stood out from the evaluations of this experience were students' comments about how the interview had been their first real contact with the local Hispanic community and how this "bridging of the gap" had encouraged them to seek "real-life" contact with the Hispanic community. Clearly, the Spanish Translation course would provide students with an excellent opportunity to use their skills in "real life." So, in the spring of 2009, I applied for and received a Service-Learning Faculty Fellows Grant at Towson University. The grant, which was essential to the development of the course, gave me the opportunity to learn about service-learning and to develop this new Spanish Translation course under the guidance of fellow faculty and staff.² It became clear that as a novice to service-learning and with only six months to plan the course, I also needed to find a manual that would guide me in understanding the theory and pedagogy of service-learning and provide step-by-step guidance in the development of the course. I found a most useful guide in the *Service Learning Course Design Workbook*, a special issue of the *Michigan Journal of Community Service Learning*.³

4. Spanish Translation: Course Design and Assessment

The key question I faced in reformulating the Spanish Translation course was how to "design and develop a service learning course that leverages academic learning and community learning on behalf of each other" (Howard 2001: 6). The contact students would have with the community could not be what is commonly called "community service." My goal was to create service-learning—and service-learning must be coupled with an academic agenda. Moreover, "Academic service learning . . . utilizes the service experience as a course 'text' for both academic learning and civic learning" (Howard 2001: 10). My goal, then, was to design a service-learning course that would strengthen student learning, the civic purposes of higher education, and the connection with and investment in our community.

According to Howard (2001), two of the significant criteria that must be met when creating an academic service-learning course include "Relevant and Meaningful Service with the Community" and "Enhanced Academic Learning" (12). Howard's explanation of each of these

criteria was useful to me in understanding the parameters within which I should establish the new Spanish Translation course. In terms of “Relevant and Meaningful Service with the Community,” Howard (2001) clarifies that to be relevant “[t]he community must see how the students’ work will contribute to the amelioration of some social issue and/or improve the quality of life in the community. Similarly, the instructor and the students must see how the community work is relevant to the course learning” (23). Furthermore, Howard explains that meaningful service signifies that both students and the community find the activities to be worthwhile. And “with the community” requires that the instructor and community representatives codevelop student activities in the community. Service to or for a community necessarily “disempowers members of the community” (Howard 2001: 23–24).

A third and final criteria for creating an academic service-learning course is “Purposeful Civic Learning,” understood as community learning that “directly and intentionally prepare[s] students for active civic participation in a diverse democratic society” (Howard 2001: 12). Howard (2001) explains that civic engagement through service-learning courses encompasses both civic learning—“knowledge, skills, and values that make an *explicitly direct and purposeful contribution* to the preparation of students for active civic participation”—and civic participation, wherein a student aspires to and realizes “concrete contributions to one’s local community and beyond” (38).

In order to create an enhanced academic course through relevant and meaningful service that would lead to civic engagement, I needed to delineate learning objectives for the course. I created a rather lengthy list, but as I considered it, I realized that all of these could be achieved through service-learning where Spanish Translation students would provide interpretation and translation to various stakeholders in the community, local government, and non-profit as well as for-profit businesses.

4.1 Learning Objectives

Students will learn about:

1. Grammar and vocabulary issues related to translation/interpretation
2. Translation/interpretation for specific content
3. Resources for translation/interpretation
4. Cultural issues related to translation/interpretation
5. Other groups and cultures; local Hispanic community
6. Social services available to this community
7. Opportunities for translation/interpretation in local community
8. Self, personal values, ethics, and ideology

Students will enhance:

1. Problem-solving skills; independent learning
2. Learning across the disciplines
3. Ability to work collaboratively with others
4. Ability to apply academic knowledge in the real world
5. Ability to extract meaning from experience
6. Ability to integrate theory and experience

The *Service Learning Course Design Workbook* offers the following valuable criteria for the selection of community partners (Howard 17), which I have modified:

1. Acceptable service placements should be relevant to the content of the course.
2. Service activities should have the potential to meet course academic and civic learning objectives. Filing papers at a non-profit is service, but not necessarily meaningful to the learning objectives of the course.

3. Duration of service should be adequate to meet course academic and service-learning objectives. Students would do 20 hours of translation and 10 hours of interpretation. This was a significant commitment on their part, but would give them the time needed to complete five to ten pages of translation and make connections with the community through their interpretation work.
4. Projects in the community should meet true needs delineated by the community.

I was familiar with various community service organizations in Baltimore, but also attended a Service Exposition in which various community partners annually offer information about their organization to interested members of the Towson University community. Several service providers also contacted me asking about a potential partnership. Having narrowed the list of potential partners, I visited several organizations, toured the facilities, spoke with community partners, and volunteered just as my students would soon do. Our contact person at each site delineated projects for which the organization needed assistance. Ultimately, we chose to partner with the Esperanza Center, where students interpreted for health care and legal matters, and the Mayor's Office, where students interpreted at a community family planning clinic. Students also completed translation for the Mayor's Office (public service housing documents and H1N1 informational fliers), Chartwells at Towson University (safety procedures related to food service), and the Towson University Marketing Department (Towson University websites).

Another fundamental principle in the creation of a sound academic service-learning course is preparing students for learning in the community (Howard 17). During the first and second weeks of the semester, community partners presented their programs to students who learned about the purpose and scope of each. Students then chose their preferred sites for interpretation. I also conducted oral proficiency interviews to determine the students' language proficiency in order that they might have meaningful interpretation opportunities and be partnered with a classmate with complementary skills for the translation project. In the second week of class, the Towson University AmeriCorps VISTA service-learning coordinator conducted an in-class workshop on diversity and cultural sensitivity with students. Students also completed a pre-service attitudes assessment. By the end of the second week, students were ready to begin their interpretation assignments. By the fourth week of class, I had received the various documents for translation from our community partners and assigned them to skill-based partnered teams.

Another principle for the creation of successful academic service-learning is to provide students with "educationally-sound learning strategies" (Howard 17). I employed strategies intended to meet this goal and assessed them in various ways: students participated in an onsite orientation at the community partner site and students were required to meet with the community partner contact to learn more about the organization for which they would do translation. Based upon this visit, students prepared a one-page description of the project before they began to complete it. They were to demonstrate appropriate knowledge of the partner organization and the community served. Over the course of the semester, students presented one- to three-minute oral reflections in class on the interpretation and translation experiences. They were to focus specifically on what they had learned about the process of translation/interpretation, their own Spanish language strengths and weaknesses, cultural issues that arose, and what they learned about the Hispanic community and their role in that community. These reflections led to class discussions of the issues presented. This sustained and open dialogue over the course of the semester was essential for me as instructor in assessing where students stood in terms of the course goal of engaging in "purposeful learning related to the service experience" (Howard 10) and for students to learn from each other's experiences.

At the end of the semester, students completed a five-page reflection essay in which they responded to specific questions related to course learning objectives and the service-learning experience. Among other questions, they were asked:

1. What were the benefits of participating in a service-learning course?
2. Do you believe that the service-learning you completed had an effect on the people and/or organizations where you worked?
3. Does this course have relevance for your future?
4. Will you continue to participate in service-learning when this course is finished?
5. Please reflect on your ability to impact the community.

Translations were completed in stages between partnered groups. The students completed three drafts and I reviewed each. The final product was not sent to community partners until I was certain it was a publishable translation. During this process, students were required to work as a team. Furthermore, students were brought together in class for two working sessions to resolve translation issues related to lexicon, expression, grammar, and culture. For these very fruitful discussions and debates, students were grouped according to the three organizations they were serving.

Community partners assessed student learning by completing a written evaluation of both the interpretation and translation work performed by the students. And, a representative of each partner organization attended a final in-class oral reflection in which partners and student participants discussed their thoughts on the work and projects undertaken. In addition, students completed confidential evaluations of their translation partners' work.

Another principle delineated in the *Service Learning Course Design Workbook* for the practice of service-learning pedagogy is that academic credit should be for learning and not for service (Howard 16). Thus, students were not assessed for the 30 hours that they interpreted or translated (although they were required to keep a signed hours log), but rather, they were assessed for what they had learned in terms of the objectives of the course; for example, translation theory and practice, working collaboratively with others, translation and interpretation for specific content, and knowledge of the local Hispanic community. Each version of their translations received a grade, as did their oral and written reflections.

5. Spanish Translation: Outcomes

The course completed, the important question was: "Did student outcomes match goals?" Had I leveraged academic learning and community learning on behalf of one another? Had the service experience served as a course text for both academic learning and civic engagement? Had students connected with our community in a relevant and meaningful way? Finally, did the community benefit from the students' work? Student in-class reflections and discussions, as well as final reflections and community partner evaluations, overwhelmingly demonstrated that outcomes had met and in many instances surpassed the goals of the course. The translation and interpretation experiences provided real experience in the use of Spanish and the practice of translation. One student wrote: "Además de aprender del proceso de los impuestos, amplié mi vocabulario también. La cosa que aprendí fue que si piensas que has traducido perfectamente, léelo de nuevo. Siempre hay varias maneras de traducir una sola frase y, muchas veces, hay una opción mejor que la primera opción que elegiste."⁴ Students saw these experiences as not mere empty exercises but ones that had meaning, impact, and importance. A student wrote in her reflection essay: "Para mí lo mejor de la experiencia de interpretación fue tener la oportunidad de usar la lengua española fuera de una clase. Aunque he estudiado el idioma en la universidad, no estaba seguro de que pudiese usarlo en 'el mundo real'." The experience of translation/interpretation caused, in many cases, a self-assessment of language skills and an awareness of areas that needed improvement. Another student wrote: "Tengo que mejorar mi gramática." Furthermore, service-learning brought about self-confidence in the students' language abilities. One student reflected: "Habiendo hecho el proyecto de traducción, aprendí que sé mucho español

y que hay mucho más que tengo que aprender, pero que es posible hablar y escribir el español con soltura algún día.” Other students found that the experience outlined a future direction. A student wrote: “Esto me enseñó que mi trabajo vale mucho y que es muy necesitado. Yo creo que este curso me ayudó a conocer el futuro que me espera después de terminar mis estudios. . . . [T]engo más confianza en mis habilidades con el español.” The service project enhanced students’ ability to work with others and many expressed recognition of and appreciation for the skills and abilities of their teammates. Others appreciated the professional experience of the process of producing translations that were later used by the Baltimore City Health Department and the Mayor’s Office to share at health fair clinics, community action centers, the Health Department’s website and the Mayor’s website, and throughout the Chartwells organization nationally to teach procedural and safety information to Spanish-speaking employees.

Another significant outcome of the service-learning experience was an increased awareness and knowledge of other groups and cultures. In reflections and discussion, students demonstrated a richer and more critical understanding of contemporary issues of concern to the Hispanic community. One wrote:

Hay muchos estereotipos que se utilizan para describir a la gente hispana—no les interesa la educación y solo están aquí para tomar ventaja de los beneficios públicos ofrecidos por el gobierno. En mi observación yo tuve la oportunidad de ver gente que no se puede describir usando estos estereotipos limitados. En Esperanza Center yo vi gente muy trabajadora. . . . La gente a quien yo atendí era gente por lo general con valores . . . tales como la familia, el amor y el trabajo.

Many students saw the community they were serving as their community. This realization was poignantly stated by a first generation Latina student who one day in class was offering an oral reflection. She said, “Me di cuenta que la comunidad. . . . No, eso es incorrecto. *Mi* comunidad me necesita.”

Student knowledge of community partners and the services that they offer increased. One commented: “Siendo que Esperanza Center sirve a una comunidad de bajos recursos, para ser honesto, yo esperaba un ambiente caótico como el del Hospital General de Los Angeles. Me sorprendió que la Esperanza Center fuera muy acogedora, limpia, tranquila y sus pacientes y personal muy amables.” And, the experiences of translation and interpretation gave students the opportunity to explore their personal values, ethics, and ideologies. Several expressed empathy for others. One wrote: “Lo peor fue el darme cuenta de la realidad que vive mi gente. Me da mucha pena ver gente tan trabajadora que no es apreciada por muchos en este país. Viven, en muchos casos, una situación muy difícil.”

Students had increased their language skills, learned about the practice of translation and interpretation, and grew in their awareness of the Hispanic community and service needs, but had the course brought about civic engagement? Overwhelmingly yes. Students were asked in their reflection to name three points that stood out from their experience. One wrote: “Punto uno: descubrí que soy capaz y preparado; punto dos: no dudaría en volver a prestar mi servicio; y punto tres: hay necesidad y yo puedo ayudar a aliviarla.” The same student later wrote: “Soy parte de la solución.” And, another wrote: “Al participar en este curso creé lazos con los miembros de la comunidad. Quizás en el futuro quiera abrir un sitio parecido a Casa de Maryland.” And a third: “[E]s fácil ver que el centro cubre una necesidad muy importante y da acceso al cuidado médico que debería ser un derecho humano disponible a todo el mundo.” Moreover, some students came to understand through the service experience that the other is not someone different—someone else—but that the self can also be the person in need: “Creo que como ser humano es mi deber ayudar al prójimo, y si yo necesito ayuda de esta manera u otra, ojalá que habrá servicios y gente disponibles para ayudarme también.”

Once the course ended, at least three students completed summer-long or semester service internships at the community partner sites where they had worked during the Spanish

Translation class. Many others expressed a desire to engage in service in the future. One wrote in her reflection essay:

[C]reo que el voluntariado es algo imprescindible. . . . [T]rataré de hacerme voluntaria y ayudar a mi comunidad a lo largo de mi vida. Este curso me dio un vistazo al trabajo de un traductor y un intérprete y me dio un vistazo a una cuestión muy importante de nuestra sociedad en que yo no había pensado mucho antes.

The course had met both the goals of civic learning: 1) preparation of students for involvement in a diverse democratic society (where stereotypes are recognized, medical care is available for all, the hard work of each is valued); and 2) civic participation, or the desire to contribute to the local community and beyond in the present and in the future. Active learning in the community had created a sense of belonging to and responsibility toward that community, in other words, students had discovered civic engagement.⁵

Experiential learning through service complemented what had been done traditionally in Spanish translation and the real-life experience of translation and interpretation in the community was relevant and meaningful to students. One summed it up in the following way:

Para mí la experiencia de traducción e interpretación era una parte muy importante de mi educación universitaria. A través de ella me di cuenta de que se puede usar lo que estoy aprendiendo en clase en el presente tanto como en el futuro. Ojalá que hubiera tenido más clases así porque creo que así, se aprende algo que no se puede aprender de un libro. El tener la experiencia hacer algo así, da una importancia más profunda a la educación.

Another wrote: “[F]ui capaz de ayudar a la gente hispana y aprender al mismo tiempo. Creo que esta es la mejor manera de aprender—haciendo.”

Community partners also found the students' service-learning to be worthwhile. One stated: “The students' interpretation quality was extremely effective to the needs of the Limited English Proficient (LEP) constituents. In addition, the students' cultural sensitivity made the constituents comfortable when providing information.” And, “This experience definitely awakened [in the students] a need for community engagement.” Another commented that the work with students had produced better communication with Spanish-speaking employees of the company, and thus greater productivity, safety, and increased morale.

Ultimately, through the service-learning experience, students had the opportunity to learn in each of the five C's of language learning: Communication, Cultures, Connections, Comparisons, and Community.⁶ Through their interpretation and translation work, students communicated in Spanish in an authentic environment and their knowledge and understanding of Hispanic cultures grew. Students made connections to other disciplines as they learned about various content: health, medicine, sociology, psychology, and ethics, to name several. Students met the fourth standard of language learning, as they compared their own culture and language with those they saw and experienced in the community. One student wrote: “Yo aprendí mucho sobre mi comunidad, el idioma del español y también sobre mi mismo.” Finally, all students participated in multilingual communities other than their own as they left the university in order to learn through service to others. Consistently, students expressed in their reflections the richness of their experience and the profound impact it had on their desire to continue to learn the Spanish language and to further experience Hispanic cultures beyond graduation.

6. Afterword

Traditionally, the Spanish Translation course had been offered biannually. Given the success of the revised service-learning course, it is now offered yearly and is enrolled to capacity.

Many of the original community partners repeat yearly while new placements are added where program need allows in an effort to increase opportunities for students.

The significant challenge faced in designing the service-learning component of the course is matching student abilities to community partner needs and expectations. Since students in the course have an intermediate-mid to native level of proficiency in Spanish, it is essential to find interpretation placements where varying language skills are needed. For the written translation projects, pre-screening of documents to be translated to ensure clarity and accurate matches for student abilities through proficiency testing are essential. Additionally, community partners may request that students complete service outside the agreement made with the instructor. For instance, students placed with a partner to complete oral interpretation have been asked to undertake written translation of documents. Students are often willing to complete such assignments. However, since these extra assignments may or may not be ones for which the student has the necessary competence, it is important to stress with both partners and students that all work must be preapproved by the instructor and agreed upon by both the community partners and the student. Moreover, scheduling of interpretation hours may present challenges. It is also important that partners clearly delineate possible service-learning hours at the outset, students carefully match their availability to those hours, and both partners and students honor those hours through their completion. I keep an online schedule that is shared with students and partners and make only unavoidable changes once service begins. Finally, perhaps the greatest challenge I face as instructor of the course is the editorial work, which requires time and effort to ensure that student translations are of publishable quality. Each translation undergoes three revisions, and, in each instance, I must edit so that students learn and the translation is ultimately of publishable quality. In approximately 15% of cases, student efforts fall short of the mark, and, as instructor, I have needed to complete and/or redo student work before turning it over to the partner as final work.

7. Conclusion

In choosing to create a service-learning course, an instructor not only implements a program, but also engages in a philosophy of education (Mullaney 49). While perhaps daunting at the outset, it is possible to design and implement a successful service-learning course in no small measure because there is so much more literature and guidance available than even ten years ago. And, the investment is one that, perhaps, even more faculty will wish to undertake for the benefits can be many. As one student wrote in her final reflection: “Después de esta clase, la idea que yo tengo es que no se debe subestimar uno. Siempre hay alguien en el mundo que necesita tu servicio. . . . Tengo muchas ganas de cambiar el mundo.”

NOTES

¹ Maryland’s State Board of Education, for example, mandates that students complete 72 hours of service-learning as a requirement for graduation from high school. This regulation has been in effect since 1993.

² Since 2009, I have taught Spanish translation two times (2010 and 2011) with twenty students per term. Findings presented are based on the 2010 semester. Since then, minor modifications have been made in the course, including an increase in interpretation hours from ten to fifteen. Additionally, new community partners have been added (Forbush Preschool and Casa de Maryland), as service-learning opportunities were no longer available with one (Towson University Marketing Department).

³ Campus Compact offers additional “how-to” books on service-learning including practical information as well as theory and pedagogical guidance in Campus Compact’s *Introduction to Service-Learning Toolkit: Reading and Resources for Faculty and Civic Engagement Across the Curriculum: A Resource Book for Service-Learning Faculty in All Disciplines* by Richard M. Battistoni with resources for connecting service-learning to civic engagement.

⁴ Student comments included in this article are exactly as they were provided, including spelling and grammar errors.

⁵ Kahne and Westheimer (1996) as well as Morton (1995) provide valuable discussions of the civic learning goals of service-learning.

⁶ The five C's were delineated in 1993 by a coalition of language organizations: the American Council on the Teaching of Foreign Languages, the American Association of Teachers of French, the American Association of Teachers of German, and the American Association of Teachers of Spanish and Portuguese. They were later published in 1996 as *Standards for Foreign Language Learning: Preparing for the 21st Century* and are widely accepted and adopted as setting the standard for foreign language education.

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REVIEWS

■ Prepared by Domnita Dumitrescu

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Pan-Hispanic/Luso-Brazilian Literary and Cultural Studies

Baena, Julio. *Quehaceres con Góngora*. Newark: Juan de la Cuesta, 2011. Pp. 278. ISBN 978-1-58871-207-3.

I was immediately intrigued by *Quehaceres con Góngora*, a scholarly monograph that, in its approach to a writer who could arguably be classified as one of the most esoteric of Spanish poets, Luis de Góngora y Argote, made reference to such purveyors of popular culture as Pink Floyd and Crosby, Stills, and Nash. In this sense, one of forging unimagined connections, Julio Baena's reading of Góngora's poetry (and of Góngora, in both metonymical and literal fashions) does not disappoint.

The author defines his study as an attempt to read Góngora "por primera vez." He uses the term "quehaceres" to refer to an encounter with Góngora that, unlike the work of Hispanists who have attempted to explain the poet's difficult language for students and scholars, proposes an engagement with the poet that is intuitive and intimate, one that would open up interpretative possibilities that can only be realized by the individual. Baena likens his approach to reading Góngora to performance. Its interplay of the fixed and the fluid would allow readers to appreciate the musicality and the suggestive utterances of a writer who tests the limits of language during a time when the very notion of "boundary" was increasingly dubious.

The author divides the body of his study into enumerated "quehaceres," a reference to the book's title. The first three "quehaceres" establish the theoretical angle of the study, state its goals, and define the role that notions of solitude and the mystical tradition will play in his approach to Góngora's poetry. The last section includes five separate "quehaceres" that examine the *Fábula de Polifemo y Galatea* and *Soledades*, giving particular attention to issues of exchange, consumption, acquisition, music, rhyme, and death. The monograph also includes a preface ("Nota preliminar"), an appendix indicating poems in which the image of the shore (*la orilla*) figures, as well as an index of names. The manuscript has been well edited and is relatively free of typographical errors.

Baena addresses scholarship by established Hispanists—such as Marcelino Menéndez y Pelayo, Dámaso Alonso, and José Antonio Maravall—as well as more recent readings of Góngora by critics such as Dana C. Bultmann and Crystal Chemris. His post- (or anti-) structuralist approach bears the theoretical traces of such writers as Julia Kristeva, Jacques Derrida, Gilles Deleuze, and Félix Guattari. Cynical but committed, the span of Baena's critical voice reminds

me very much of Slavoj Žižek's work (although Baena does not explicitly reference Žižek in his monograph).

The book's strengths are many. The critic's close readings and wordplay emerge as particularly engaging, as we see in his study of the *Soledades*, which spans the second and third "quehaceres." In these sections, Baena develops the thesis that Góngora subverts power structures (most obviously that of language) by participating in them, and consequently, stretching them to the point of disintegration. From this we come to understand the importance of the notion of *soledades* and *sentidos* (plural) versus *soledad* and *sentido* (singular). While the latter presupposes a single objective, the former suggests a constellation of infinite possibilities. As a work in progress, the construction of *soledades* and *sentidos* is a liberating endeavor, a means by which the poet (and, by extension, perhaps readers) seek freedom, but also one that demands that we resign ourselves to being transported to unintended (even erroneous) destinations. I was also intrigued by the connection Baena makes between the early modern criticism of *culteranismo* and the contempt in which intellectual pursuits are held in contemporary society. As an outgrowth of this discussion, his observations about the commercialization of academia resonated deeply with me as well.

In reading Baena's suggestion that readers would relate to Góngora's poetry in more profound ways if they were to experience it without the burden of centuries of textual explication, however, I could not help but remember my own students' efforts to read selections from the *Polifemo*, as well as my first encounter with *culteranismo*. I understand the allure of not deferring to mastery (or to masters) and agree that explanations of Góngora's work, or of any poet's work for that matter, are essentially limiting. Nevertheless, it is precisely such boundaries that facilitate comprehensibility, especially for novice readers. The risk, of course, is that the struggles of unencumbered engagement with a difficult poet will prove too much to bear. I prefer that my students read Góngora with a certain amount of critical baggage than not read him at all, and, for this reason, I would have appreciated a more nuanced acknowledgement of both the gains and losses of the approach proposed by Baena.

Ultimately, *Quehaceres con Góngora* explores the limits of professional philological discourse (hence the importance of references to the seashore-as-boundary), an effort that parallels Góngora's own impulse to surpass the limits of language. Baena has written a compelling book, one that engages provocatively with an author, and, indeed, with an entire history of critical theory about whom and which so much has already been written; he does so with passion, wit, and intelligence. Although I came away from this book with the impression that I had learned more about Baena than about Góngora, his is an acquaintance that I am intellectually gratified to have made.

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Cánovas, Rodrigo. *Literatura de inmigrantes árabes y judíos en Chile y México*. Madrid: Iberoamericana/Pontificia U Católica de Chile, 2011. Pp. 295. ISBN 978-84-8489-593-0.

Resulta imprescindible el estudio de Rodrigo Cánovas luego de la plétora de libros y artículos académicos escritos desde distintos ámbitos disciplinarios sobre migraciones árabes y judías en la Argentina y Brasil (más de trescientos). Más importante aún resulta que *Literatura de inmigrantes árabes y judíos en Chile y México* nos presente no solo la necesidad de repensar las culturas chilena y mexicana desde una perspectiva casuística, privilegiando datos numéricos tendientes a engrosar la ya abultada cantidad de estudios cuantitativos; útiles estos, en todo caso, para rellenar registros catastrales, pero sin duda poseedores de un exiguo valor testimonial con respecto al impacto que ambas culturas periféricas han tenido tanto en el país sudamericano como en el norteamericano. Si los escritores de principios del siglo XX—y en particular los que publican en torno al centenario de las revoluciones independentistas—se dieron a la labor de

reflexionar sobre la posibilidad de (re)construir el curso sociopolítico de los países latinoamericanos y, para tal, trataron de elucubrar tesis si no homogeneizadoras por lo menos tendientes a consagrar una identidad colectiva en materia de razas y culturas, les cabe a aquellos que están escribiendo en torno al bicentenario la labor de deconstruir (en el sentido más laxo de la palabra) el entramado intercultural que conforma el continente americano en toda su extensión.

De lo anterior se desprende que la proliferación editorial de temas relacionados con los mundos árabe y judío de corte comparativo ha conocido un auge sin precedentes en los últimos años. Las cuestiones relacionadas con la traducción de textos árabes y judíos al castellano y la producción de escritores de ambas procedencias que escriben sus propios textos en español, así como en general con la lengua y la cultura semita, revisten una especificidad singular. Las numerosas palabras castellanas de origen árabe, la presencia árabe-islámica-amazigh (berebere) en la Península Ibérica, la expulsión de los judíos en 1492 y las posteriores migraciones y exilios son tan solo algunos de los elementos que se conjugan para reforzar esta singularidad.

Resulta reconfortante, pues, leer en el prólogo de *Literatura de inmigrantes árabes y judíos en Chile y México* que Cánovas proponga una nueva visión de los espacios nacionales chileno y mexicano “privilegiando la mirada periférica” para “borrone[ar]” ambos países “desde otras geografías, lenguas y religiones” (13; énfasis mío). La referencia anterior no proviene de la voluntad profana de un lector-académico que busca desestabilizar el canon de las literaturas nacionales en pos de una aproximación celebratoria de textos multiculturales, ni de la necesidad de Cánovas de posicionar los textos “periféricos” de autores de ascendencia árabe y/o judía en el “centro” de los estudios literarios contemporáneos. Muy por el contrario, y Cánovas lo demuestra fehacientemente, muchos de los autores analizados en *Literatura de inmigrantes árabes y judíos en Chile y México* poseen una larga trayectoria profesional en la República de las Letras; y en ellos (autores y textos) se evidencian la representación primaria, aunque no exclusiva, de la “saga familiar y comunitaria arábica (que celebra una difícil integración a la nación)” y “las genealogías diaspóricas judías (marcadas por la alteridad)” (17). Entre otros autores de renombre, Cánovas resalta la labor literaria de Roberto Sarah, Héctor Azar, Edith Chahín, Bárbara Jacobs, Benedicto Chuaqui, Carlos Martínez Assad, Marjorie Agosín, Ariel Dorfman, Margo Glantz, Angelina Muñiz-Huberman, Rosa Nissán, Jacobo Sefamí e Ilan Stavans.

El texto contiene, a grandes rasgos, tres capítulos: uno dedicado a la literatura judaica en Chile y México; el segundo, a la árabe, también en ambos países; y, por último, el autor nos presenta lo que denomina “un juego de convergencias y divergencias” (15) en torno a las identidades nacionales chilena y mexicana y su relación con la producción cultural de ambas colectividades en sendos países. Los capítulos judío y árabe están subdivididos en dos partes; la primera se dedica a una elaborada introducción socio-histórica y cultural, para pasar, luego, en la segunda, al análisis de los textos literarios. Existe también un colofón con el que se cierran los capítulos, en el cual se describe el impacto del corpus cultural-literario judío y árabe en el ámbito de la literatura latinoamericana y en la conceptualización de sus estudios. El último capítulo, 3 (el autor lo denomina “parte”), es de carácter comparativo y en él se hacen converger las materias y perspectivas de los textos árabes y judíos analizados previamente por separado.

En *Literatura de inmigrantes árabes y judíos en Chile y México*, el lector encontrará una indagación sobre los lugares desde los que se construyen discursos enunciativos que reflejan el conocimiento y la comprensión académica complementados con formas de hacer ficción hechas por parte de autores, intelectuales, historiadores y críticos literarios que generan sus propias teorías y reflexionan sobre su propia cultura y su propia historia (como también la de sus antepasados), teniendo como parámetro un diálogo crítico con los países andino y azteca en sus totalidades, pero también una correspondencia literaria con otros autores e intelectuales de los diferentes “sures” que conforman el orbe.

En su análisis, Cánovas resalta hasta qué punto la convivencia entre las distintas etnias que conforman Chile y México y la utilización voluntaria de la lengua castellana como expresión artística dan como resultado producciones literarias híbridas, intersticiales e interpelantes en

igual dimensión tanto de “lo autóctono” como de “lo foráneo”. En efecto, la hibridación de los textos analizados no es una mera síntesis que resuelve las dialécticas de las culturas, sino más bien un cuestionamiento a través del mimetismo, el reconocimiento y la parodia del contenido y de la forma de ejercicio del poder. Se entiende así, entonces, la hibridación como una subversión de textos históricos y literarios surgidos desde los territorios míticos desde donde provienen los autores analizados como de aquellos textos originados en los territorios andino y azteca que constituyen, a fin de cuentas, formas remedadas y desplazadas (“fracturadas”, “disruptivas” o *borroneadas*) que acaban minando la “autoridad”, provenga esta de la cultura o tradición literaria que provenga.

En síntesis, *Literatura de inmigrantes árabes y judíos en Chile y México* resulta de lectura obligatoria para todos aquellos investigadores que intenten aproximarse no solo a un corpus de textos de ficción árabe y judío en Chile y México, sino también para todos aquellos que realizan estudios comparativos sobre las distintas literaturas escritas por inmigrantes de primera, segunda o tercera generación tanto en el ámbito latinoamericano como en el peninsular. Y, en este último ámbito, si cupiera hacerle una crítica al libro de Cánovas, si bien menor y de ninguna manera en menoscabo de tan brillante estudio, podría decirse que el autor no da noticia de antologías y estudios realizados en el último lustro con respecto a literatura árabe y judía en castellano. Vaya el caso de *Caminos para la paz: Literatura israelí y árabe en castellano* (Corregidor 2007), editada por Ignacio López-Calvo y Cristián H. Ricci, donde se da cuenta de varios, si bien pocos, escritores chilenos y mexicanos de ascendencia semita.

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Clouse, Michelle L. *Medicine, Government and Public Health in Philip II's Spain*. Surrey, England: Ashgate, 2011. Pp. 204. ISBN 978-1-4094-3794-9.

In the preface and acknowledgments preceding this valuable book, Michelle Clouse confesses that she “never intended to write a book about Philip II” (xi), but that the research lead her constantly to the paper king. Clouse wrote *Medicine, Government and Public Health in Philip II's Spain*, however, for two main reasons: to introduce new scholarship by Spanish historians to English-speaking audiences (i.e., Luis García Ballester, José Luis López Piñero, Juan Riera Palmero, and M. L. López Terrada) and to explain the gap between institutional perspectives and actual practices in Philip II's Spain. Although Clouse's book does bring new Spanish research to English speakers, *Medicine* is not the first attempt in this matter (see, for example, *Health and Medicine in Hapsburg Spain: Agents, Practices, Representations*, edited by Teresa Huguet-Termes, Jon Arrizabalaga, and Harold J. Cook).

Clouse does present an original approach to Philip II's public health that looks carefully at the Spanish Crown's officially written policy and also at the actual applications of them at the local level. Clouse explores the local and political health practices and regulations in Philip II's Spain in the hope of articulating a more nuanced understanding of the early modern Spanish monarchy's initiatives on public medicine. She concludes that “medical policies were the result of negotiation and cooperation among the crown, the towns, and medical practitioners” and that “Spanish monarchs . . . ruled more effectively when they collaborated with local officials” (11). The author logically deduces that centralizing the public health policy was also a political tool used by the Spanish Crown to extend its power in the peninsula and in the rest of the empire. Clouse consistently applies the same structure in every chapter of her study: the formulation of meaningful questions, a profound analysis of the political and social context, the constant use and reference to previous scholarly work in the matter, an examination of a case study, and a conclusion.

The introduction, “The Importance of the Matter to the Public Health,” clarifies the main terms used in her research. A *protomédico* (chief medical officer), for example, was a public

health officer in charge of applying royal policies in the municipalities. Clouse also establishes from the beginning of her study that Philip II (r. 1556–98), the most powerful of the Hapsburg monarchs, was greatly concerned with the relationship between the health of his citizens and his empire.

Chapter 1, “Protecting the Public Health: *Tribunal del Protomedicato*,” offers the history of the tribunals which were founded by Ferdinand and Isabel in 1477, and formed a prominent part of Spanish society until 1822. The reinstitution of the *Tribunal* by Charles V (r. 1517–56) in 1523, and the constant litigation from the municipal resistance that Philip II endured, particularly on the issue of the medical license granted by the *Tribunal* to practitioners, speaks to the importance of this institution. Clouse concludes that Philip II’s public health policy made a great impact on the *Tribunal* and on the medical profession in early modern Spain.

Chapter 2, “Medical Education at the University,” discusses the principal concern of and the main point of agreement between the royal monarchy and the towns: the lack of “expertise and questionable competency of the dizzying array of individuals offering services in the marketplace” (16). The author successfully shows how Philip II’s intervention in the medical science curriculum of the three major Castilian universities—Salamanca, Valladolid, and Alcalá de Henares—brought resistance from the faculty at these institutions. Clouse again underlines how this dynamic of resistance to royal expansion shaped the progress and interests of the crown and the gown, leading to better public health in the process.

Chapter 3, “Empirics, Surgeons, and Experiential Medicine: Patronage and Legitimization,” challenges the notion that Philip II drastically rejected empiric practitioners, that is the non-academically trained doctor, since he regulated their practice and granted them licenses to guarantee their professional skills, incorporating their knowledge into the university curricula.

Chapter 4, “The Apothecary’s Profession: Cooperation and Professionalization,” explains how royal policy dealt with colleges of apothecaries and professional guilds. In the end, Philip II implemented important changes that elevated the apothecaries to the level of university-trained physicians.

Chapter 5, “Poor Relief: Cooperation and Resistance,” interrogates “the perceived limits of royal authority” (144) on social welfare reforms among the municipalities. As a result, Clouse clarifies how Philip II’s social welfare policy met important challenges that prevented it from successful implementation.

Finally, this book’s contents include an epilogue, a bibliography, and an index. In the epilogue, Clouse touches upon Philip II’s response to the plague that spread north to south in the peninsula between 1596 and 1602. The author confirms that Philip II’s public health system was effective in providing good medicine, even considering the half million of Spaniards who lost their lives in this plague. This part of the book, however, seems disconnected from the rest of the text.

In sum, the author’s arguments are convincing because she is consistently examining the presence or lack of dialogue between the competing authorities from the center and the peripheries of the Spanish monarchy. Clouse also supports her points adequately through convincing arguments and analyses of historical data. The book often reads as a dissertation though, mainly due to Clouse’s repetitive structure. However, once the reader identifies with and gets used to this organization of the material, it actually benefits the book since it makes the reading easy to follow and clear. *Medicine, Government and Public Health in Philip II’s Spain* is an important addition to the very interesting series *The History of Medicine in Context*, edited by Andrew Cunningham and Ole Peter Grell, and will appeal to Europe and Spain early modern historians, as well as to experts in cultural studies or literary-minded scholars.

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Cornellà-Detrell, Jordi. *Literature as a Response to Cultural and Political Repression in Franco's Catalonia*. Woodbridge, UK: Tamesis, 2011. Pp. 225. ISBN 978-1-85566-201-8.

This narrowly focused, impressively researched study from Jordi Cornellà-Detrell delves into the relationship between literary production and the cultural and political situation of Catalonia in the middle decades of the Franco dictatorship. The author's approach is original and fruitful, producing a nuanced portrait of the period by analyzing the successive published versions of four novels: Sebastià Juan Arbó's *Tino Costa* (1947, 1968), Xavier Benguerel's *El testament* (1955, 1963, 1967), Salvador Espriu's *Laia* (1932, 1934, 1952, 1968), and Joan Sales's *Incerta glòria* (1956, 1969, 1971). Cornellà-Detrell argues that the texts' modifications reflect the evolving role of literature in shaping mid-century Catalan identity.

Literature as a Response to Cultural and Political Repression in Franco's Catalonia's seven chapters include one that outlines the literary and linguistic context of the period, and one for each of the novels. Mikhail Bakhtin is the most influential theorist marshaled; his concept of the "polyphonic novel" is particularly germane to Cornellà-Detrell's argument because such a text "reflects the struggle between the official standardised language promoted by the established power and the multiple social and geographical variants, characterised by their heterogeneity" (15). The number and variety of sources cited by Cornellà-Detrell might have sunk a lesser writer, but he makes expert use of them. The breadth of his preparation in Spanish and Catalan history and culture and the perspicacity of his textual analyses are evident throughout the book.

Cornellà-Detrell contends that the four writers of his corpus revised their novels at a moment when they feared that an "excessive emphasis" on standard Catalan—comprehensible given the external threats to the language—risked distancing literary texts from contemporary readers, unschooled in formal Catalan. The spoken language had continued to evolve, keeping pace with the country's enormous social changes, and these authors understood that the vision of Catalan identity that each of them had embodied in earlier work was now practically unintelligible to younger readers. If their novelistic distillation of what it meant to be Catalan was to contribute to rebuilding the nation, the texts would have to be revised. But literature was considered a "symbolic collective item" (28) in Francoist Catalonia, and tampering with established texts provoked sectors of the intelligentsia.

Chapter 3 considers the four versions of Espriu's *Laia*, "the fundamental work of his career," set in the "territory in which his entire oeuvre takes place" (62). Espriu noted that his apprenticeship in Catalan began with *Laia*, and Cornellà finds that the novel's forty-year evolution tracks the principal trends and controversies affecting the language in those years. In his judgment, the successive versions of *Laia* convert what was a Modernist epigone into a work better designed to "reinforce the unity and continuity of Catalan culture" (87). To this end, Espriu suppressed controversial voices, softened gender stereotypes, brought direct speech under the narrator's control, rendered the chronotope "more distant and remote" (77), eliminated linguistic archaisms, and altered punctuation.

Benguerel's *El testament* has been read (and critically dismissed) as a Catholic or a bourgeois novel, but Cornellà-Detrell sees it as an allegory of the post-war period, dealing with "the difficulties of communication in a social environment curtailed by repression and lack of freedom" (94). The novel explores silence as protest, the links between language and power under Franco, and the effects of class and social norms on communication. Stylistic modifications diminished mediation by the narrator and increased dialogism, leaving it to the reader to detect "obliquely expressed meaning" (111).

Sebastià Arbó's *Tino Costa* was first published in 1947, when Catalan texts were rarely authorized, with the provision that it appear simultaneously in Spanish translation. With the latter's success, Arbó switched languages, becoming a relatively well-known author in postwar Spain. He returned to Catalan in 1965 with a story collection, but "it was already too late for him to make an impression on the Catalan literary establishment" (114), whose ideology and

tastes had changed. Arbó rewrote *Tino Costa* in 1968 to better reflect contemporary society; he set it in a concrete time and space, lowered its outmoded “*éxaltació poètica*” (116) and excised linguistic archaisms. The narrative voice was somewhat neutralized, but it continued to be “too deeply entrenched in the socio-political conditions of pre-modern Catalonia” (126), and characterization still tended toward the Manichean. “[T]he text could not keep up with the pace of change that had transformed the political and cultural landscape” (129).

Chapter 6, devoted to Sales’s *Incerta glòria*, is by far the longest chapter in the book, in consonance with the work’s critical status as “the best and most complex novel about the Spanish Civil War” (130). Cornellà-Detrell finds that exegetes have overlooked its “intricate genealogy” (131), and thus have missed its essential dialogism, “the changing ideological stance of the novel in relation to both anarchism and Catalan nationalism . . .” (131), and its filiation with the war genre.

The novel’s second version greatly expanded the role of the principal female character, which Cornellà-Detrell considers a “radical departure” from the typical war novel (135). Peculiarly, he makes no mention of a far greater reshaping of the genre which undoubtedly influenced Sales’s more timid innovation: Mercè Rodoreda’s *La plaça del Diamant*, told entirely from a woman’s voice. And here it seems appropriate to mention Cornellà-Detrell’s unfortunate decision to omit Rodoreda’s *Aloma* (1938, 1968) from his corpus, on the grounds that it had “already merited several studies” (1). The eight studies he cites of *Incerta glòria* seem to have had less persuasive power. Rodoreda’s revised novel would surely have provided an interesting, indeed necessary, counterpoint to the men’s because she too was writing for a changed society, one which no longer invariably relegated women to the sidelines.

This reservation aside, Cornellà-Detrell’s monograph is an estimable contribution to our knowledge about a range of issues, including twentieth-century Catalan culture and literature, the linguistic battles waged over the language, and the qualitative effects of literary censorship under Franco. The book is as erudite as it is readable and it is a pleasure to recommend this work to all scholars and students of the period in question.

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Gala, Candelas. *Poetry, Physics, and Painting in Twentieth-century Spain*. New York: Palgrave Macmillan, 2011. Pp. 252. ISBN 978-0-230-33835-7.

La intersección con las ciencias, convocada bajo el signo de la interdisciplinariedad, ha establecido con firmeza un horizonte (utópico) para las humanidades, también en el ámbito de la crítica cultural. Se busca así explorar las interacciones entre naturaleza y estética, imaginación científica e imaginación poética, entendidas como ámbitos de conocimiento, descripciones de mundo, o zonas de lenguaje (véase *Contingency, Irony, and Solidarity* por Richard Rorty). Si, como nos advierte Clifford Geertz (“Blurred Genres: The Refiguration of Social Thought”), en cada momento histórico el lenguaje científico se asienta en lo social en la medida en que se sirve de valencias metafóricas, cabe argumentar que los agentes sociales que trabajan con la estética, los productores simbólicos, son aquellos encargados de avanzar en cada época un trabajo de mediación dirigido específicamente a la penetración social de los lenguajes científicos.

La interrelación entre ciencia y literatura será así una constante en la historia de la modernidad, entendida como historia de las revoluciones científicas que marcan sus saltos tecnosociales y sus aceleraciones históricas en los últimos doscientos años. Preguntándose por el grado de repercusión que una revolución científica tiene o no en la sociedad de su tiempo, los historiadores de la literatura se han habituado a acudir al archivo literario de una época y, dentro de él, al de su poética, por ser la poesía el género que, desde el Romanticismo, se privilegió como forma superior del conocimiento letrado. En este sentido, la obra de referencia sigue siendo el libro de Majorie Hope Nicolson (*Newton Demands the Muse: Newton’s Optics*

and the Eighteenth Century Poets), donde muestra cómo los poetas del romanticismo inglés, a la hora de crear su estética, se hacen cargo de las transformaciones simbólicas y filosóficas que entraña el paradigma establecido por Newton.

La pregunta por las conexiones entre literatura y ciencia en el ámbito español reaparece con fuerza cada cierto tiempo, y, en la actualidad, la vemos determinando parte del programa de la llamada Generación Nocilla, donde algunos críticos se preguntan en qué medida los poetas actuales representan la ciencia de su tiempo, incorporando o no la cibernética y la informática, en busca de una obra que asuma la naturaleza del mundo que inaugura la llamada tercera revolución tecnológica (Agustín Fernández Mallo, *Post-poesía: Hacia un nuevo paradigma*). En su análisis, el juicio de los intercambios entre ciencia y poesía en el caso español está directamente relacionado con la idea de una modernidad deficitaria, que produciría fenómenos anómalos, como una (supuesta) insuficiente conexión interartística e interdisciplinar.

Bajo el capitalismo, el signo poético de vanguardia se asocia con el lenguaje que la tecnociencia está justo creando en cada momento histórico, como ejemplifican los estudios de Lily Litvak en la *fin de siècle*, uniendo ciencia-ficción y utopía política. Paradójicamente, en el contexto español, el ámbito moderno en que mayor fue la sinergia entre científicos y poetas—la llamada Edad de Plata—estaba todavía pendiente del estudio de conjunto que se hiciese cargo de la penetración de la revolución paradigmática que Einstein representa. Candela Gala afronta este proyecto de una manera entusiasta, rigurosa, brillante y creativa, analizando cómo las distintas nuevas formas de pensar científicamente (como la teoría de la relatividad, el electromagnetismo, las tecnologías inalámbricas) tienen una correspondencia directa en la fenomenología, la poética y la simbolización de autores como Jorge Guillén, Juan Larrea, Gerardo Diego, Rafael Alberti, Concha Méndez o Federico García Lorca. De este modo, algunos poemas y dibujos de Alberti cobran otro significado a la luz de la termodinámica, mientras que el espacio poético de Larrea no puede entenderse sino como un espacio no-euclídeo.

Así, los poetas de entreguerras habrían dado una lección de modernidad y humanismo, en su relación con la física moderna, que, para la autora, actúa en este contexto como una más, si no la principal, de las artes de vanguardia (205). Estos poetas no fueron científicos: a pesar de que quepa registrar numerosas sinergias de “alto nivel” (i.e., conferencias en la ILE, publicaciones, tertulias, etc.), a la autora le interesa plantear un paradigma de influencias menores, de radiaciones populares que harían circular las revoluciones científicas del momento (i.e., revistas, periódicos, anuncios, radio, vida cotidiana, etc.) en la conformación del imaginario de su tiempo, fuertemente marcado por la curiosidad tecnocientífica que los poetas habrían expresado en modo superior.

Dos interrogaciones críticas serían pertinentes. La primera se refiere a la metafísica que el estudio sostiene, aquella de una ciencia paradigma del conocimiento puro, desinteresada y desprovista de vínculos con la estructura política y económica de las sociedades de su tiempo, y, en este sentido, natural hermana mayor de una poesía definida de un modo semejante, como arte del conocimiento a través de la belleza, como una vía de iluminación que sería *naturalmente* capaz de entender mediante metáforas las *verdades* que la ciencia expresaría. Esta definición idealista pesa marcadamente en la selección de ejemplos y en las preguntas críticas.

La segunda cuestión tiene que ver con el énfasis en el carácter teórico de la ciencia y no con sus aplicaciones: no olvidemos que estas mismas teorías de Einstein estarán en la base del desarrollo de la energía atómica y la creación de la bomba nuclear. Las conexiones entre ciencia, conflagración bélica, imperialismo y biopolítica en ese entorno no pueden ser minusvaloradas, y mucho menos cuando poetas y escritores de la época se ocuparon de pensarlas. En este sentido, junto con la poesía joven de Salinas hubiese sido interesante analizar su novela distópica *La bomba increíble* (1950), por ver otro modo, crítico, por el que las letras del 27 también trataron de hacerse cargo de la penetración que la tecnociencia ha tenido en la modernidad, como modo de conocimiento, sí, pero de conocimiento para la dominación.

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Latasa, Pilar, ed. *Discursos coloniales: Texto y poder en la América hispana*. Madrid/Frankfurt: Iberoamericana/Vervuert, 2011. Pp. 190. ISBN 978-84-8489-613-5.

Los estudios sobre la forja de un “discurso criollo” durante la época virreinal surgieron en la década del 1990 auspiciados por las publicaciones de Bernard Lavallé (*Las promesas ambiguas: Ensayos sobre el criollismo colonial en Los Andes* [1993]), Rolena Adorno (“Reconsidering Colonial Discourse for Sixteenth and Seventeenth Century Spanish America”, *Latin American Research Review* [1993]), y su colega de Yale, el neohistoricista Roberto González Echevarría (*Myth and Archive: A Theory of Latin American Narrative* [1990]). Dieron pauta a que se reexplorara la sociedad poscolombina hispana, a cuyas figuras clave los académicos trataron de reubicar por medio de la categoría de “discurso”. A lo largo de cuarto de siglo fueron distinguiendo variantes del “discurso”: el descriptivo y sistematizador (Colón, Fernández de Oviedo, el Padre Acosta); el cuestionador o problematizador (Cabeza de Vaca, Sahagún, Sarmiento de Gamboa); el pragmático y compensativo (Bernal Díaz); el de justificación del poder (Gómara); el de ampliación participativa de sectores de la sociedad virreinal como los criollos y los indígenas nobles (Francisco de Terrazas, Balbuena, Chimalpáin, Wamán Poma de Ayala); el de crítica del poder ya sea directa o subalterna, ya española (Las Casas, Mendieta, Arias Saavedra, Mexía Fernangil, Carrió de la Vandra) o criolla (Caviades, Sor Juana, Sigüenza y Góngora, F. Servando Teresa Mier, Fernández Lizardi); el impugnador, ya sea vasco (Lope de Aguirre), indígena (Túpac Amaru) o criollo (Bolívar, Manuela Sáenz); el integrador y globalista (Clarinda, el Inca, el Padre Clavigero, el arzobispo Benito Moxó, los neogranadinos Caldas y Mutis, el mulato dominicano P. Antonio Sánchez Valverde), entre las muchas clasificaciones que produjeron discusión. Va resultando evidente que los logros de este enfoque “discursivo” ameritan una evaluación. Así es particularmente útil este libro editado por Pilar Latasa, del grupo GRISO de la Universidad de Navarra, dirigido por Ignacio Arellano. Gran parte del acierto que constituye esta compilación, basada en una conferencia en la John Carter Brown Library, son los especialistas internacionales que colaboraron en el proyecto.

El enfoque de *Discursos coloniales: Texto y poder en la América hispana* es de amplio espectro temático, cubriendo a figuras de ambos virreinos y del Caribe de los siglos XV–XVIII. El “discurso” es el concepto englobante que permite conectar la variedad de temas así como de enfoques interdisciplinarios y comparativos, aunque el libro no se aboca al enfoque teórico del neohistoricismo, de donde proviene el reciente uso del término “discurso”. “Las diversas contribuciones . . . tienen en común el análisis, a partir de textos diversos, de la forja de un discurso dominante en la América hispana colonial” (9), dice la editora en su introducción. En esta, el criterio predominante parece ser el de promover la variante del “discurso integrador”: por ejemplo, en “El bautizo del Nuevo Mundo. Hacia una tipología de la temprana toponimia americana”, la principal aportación de Ángel Delgado Gómez es evidenciar “una novedosa concepción política integradora del Nuevo Mundo con el Viejo”; Jesús Usunáriz propone “una historia hispánica integradora . . . que nos permita entender el imperio en su globalidad”; también, el ensayo sobre Clavigero de Adorno, que abre la compilación, integra el “arte gráfico” de la *Historia antigua de México* a la pintura de Velázquez y a la neoclásica de los jesuitas, cuya intención didáctica absorbió el exiliado novohispano.

Como principio organizativo del libro, la “forja del sujeto colonial dominante” presupone cierto proceso de integración, si es que el sujeto logra establecer su dominancia y que la Corona le compense, como lo intentó Ponce de León a través de una capitulación antes de partir a la Florida, como describe Raúl Marrero-Fente en su contribución a esta colección. Fernando Rodríguez Mansilla estudia la continuidad del pensamiento “goticista” desde el cronista Ambrosio de Morales hasta *La Florida* del Inca. Podría quizá servir de refuerzo al enfoque integrador el argumento de José A. Mazzotti sobre “la continuidad del discurso caballeresco” desde la tradición medieval de los tratados de caballería hasta los primeros cronistas de Indias, pasando—con Irving Leonard y Walter Mignolo—por las consabidas “novelas” (9–11).

Otras contribuciones son menos abiertamente integradoras y se abocan a lo descriptivo. Dentro del “discurso de la abundancia” de América y de la integración de sus productos al comercio hispano, se ubicaría la descripción que hace Gabriel Arellano de la información botánica en la *Breve relación* de Juan Recio de León. Luis Albuquerque aporta un estudio sobre las primeras crónicas de Indias como parte del corpus “relato de viaje”, en el cual predomina lo descriptivo. Latasa presenta las *Noticias políticas* de Pedro Ramírez del Águila desde su aspecto descriptivo-corográfico: son la manifestación, dentro del orden virreinal tanto como del imperial, de “un naciente discurso criollo . . . reivindicador del poder económico, político y cultural de la ciudad de La Plata y de la provincia de Charcas” (13).

Caso aparte por su valor en la definición del tema “discurso integrador y forja del sujeto” es el riguroso ensayo de Fermín del Pino-Díaz sobre las ediciones internacionales de la *Historia natural y moral de las Indias* del Padre Acosta, entre las que se sirve destacar su propia edición crítica en contraste con la del afamado profesor Mignolo. Es con este ensayo que *Discursos coloniales* define el campo de batalla entre académicos, así como el futuro de todas estas discusiones del último cuarto de siglo. Afirma rotundamente Del Pino-Díaz:

Acosta no ha negado nunca que los amerindios tengan modo propio de conservar su memoria, ni que tengan “verdaderos” saberes naturales; por el contrario, Acosta llamaba “necios” y “vulgares” a los europeos que negaban esa capacidad a los indios y quemaban sus códices. Acosta no es un impostor ante los indios, como le acusa Mignolo, al dar al lector por sí mismo la historia americana, en lugar de sus verdaderos autores. Quien parece actuar como “impostor”—si se me permite usar una expresión tan fuerte—es el propio crítico [Mignolo, al afirmar cosas falsas]. . . . Acosta no divide en dos el mundo natural/moral, sino que los une (la cualidad que más se deriva de su esquema en la continuidad de la vida humana con la natural y la sobrenatural) y de ahí precisamente deriva su “providencialismo”. (146, 148)

Este libro es recomendable para los especialistas del tema que estén al tanto del “discurso criollo”, de los diferentes acercamientos al mismo y de los urgentes avatares de la discusión académica. Si algo se echa de menos en él es una revisión del tema que inauguró el científico Julio Rey Pastor con *La ciencia y la técnica en el descubrimiento de América* (1951); ojalá *Discursos coloniales* se continúe en una segunda parte que llene este vacío sobre los siglos XVIII–XIX y el “discurso científico”.

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Meléndez, Mariselle. *Deviant and Useful Citizens: The Cultural Production of the Female Body in Eighteenth-century Peru*. Nashville: Vanderbilt UP, 2011. Pp. 235. ISBN 978-0-8265-1768-5.

Mariselle Meléndez’s study of cultural representations of the utility and productivity of the female body in eighteenth-century Peru provides a valuable hermeneutical tool to understand the utilitarian political agenda of the Spanish Bourbon regime in one of its most important viceroyalties in the Americas. Adopting an interdisciplinary approach in order to examine “textual and visual representations of female colonial bodies” (174), Meléndez relays on an array of sources, including legal documents on the execution of Micaela Bastidas, the wife of the Inca leader Túpac Amaru II; a visual history of the Peruvian province of Trujillo; a religious chronicle of the history of a monastery in Lima; and newspapers articles from *Mercurio peruano*, the first newspaper founded by native Peruvians.

Meléndez pays special attention to the attempt by colonial authorities to “read” female colonial bodies as “cultural text[s]” (2) in which women’s place in society is defined as that of bearing healthy and productive citizens for the homeland. Any female body that falls outside this narrow definition is deemed as deviant and submitted to corrective measures. Meléndez’s approach shows its indebtedness to Michel Foucault’s examination of the intricate relation

between discourse, power, and knowledge, and its manipulation by authoritarian systems in order to control, regulate, and track its subjects.

This becomes particularly evident in chapter 1 with the notion of Bastidas's brutal fate of torture, mutilation, and death at the hands of Spanish colonial authorities as an act of politicization of her body destined to produce what Foucault would call "docile bodies." In the same way that Bastidas's body had been a "site of rebellion," upon her capture, it had to be turned into a "site of punishment" and a cautionary tale for other potential rebels. Meléndez offers the concept of "rational passion" in order to illustrate an intriguing historical irony; the same fear that Bastidas had to endure in face of her violent death, as well as the one endured by the crowd made to witness the "spectacle" of her execution, is the same fear she had consciously employed to ensure adherence to the cause of the insurrection. The notion of fear as a "rational" rather than an "uncontrollable" passion is very suggestive (23), especially in the case of a larger-than-life figure like Bastidas, and warrants more elaboration than it is given in this book.

Chapter 2 examines the process of commoditization of the female body in Bishop D. Baltasar Jaime Martínez Compañón's *Truxillo del Perú*, a nine-volume manuscript with water-color illustrations. Among them, depictions of female colonial bodies as "material instruments to achieve economic prosperity" (74) show pointed differences in representation marked by factors such as race and social class. This pragmatic notion of female bodies as producers of economic progress entails a fascinating paradox, namely that in objectifying these women with his classificatory activity, the bishop winds up rendering a picture of strong and independent women capable of fending for themselves, particularly in the case of women from lower social strata. Unfortunately, no analysis of this point is offered. Lastly, while the examination of the visual texts is primarily done from the viewpoint of the connection between power and knowledge in Martínez Compañón's classificatory activity, one following the curatorial logic of a museum (a word that actually appears in the subtitle of his chronicle), the role of observation is not developed as much. The inclusion of some theories of the gaze would have certainly aided readers to reflect about their own role, as well as that of the bishop, as observers of this visual compendium.

Chapter 3 renders an image of the female religious body as national patrimony. The notion of "religious body" entails a dual meaning in the chronicle *Historia de la fundación del monasterio de Trinitarias Descalzas de Lima*, compiled by one of its nuns, the Peruvian Sor María Josefa de la Santísima Trinidad. It conceptualizes the monastery itself as a space with the power to produce useful citizens by way of its example of moral probity, at the same time that it refers to the very physicality and bodily acts of the nuns inhabiting the monastery. The ideal of sanctity of each of the twelve founders of the monastery is related to the patience with which most of them endured terrible illnesses; this heroic virtue endowed them in most cases with an unmediated connection with God, as evidenced by miracles and supernatural occurrences. In the end, Sor María Josefa's chronicle reveals itself as a deliberate task of construction of national memory and a contribution to the homeland, a reason for Creoles in the Americas to feel the national pride of having their own saints.

Chapter 4 depicts the way in which female bodies of African descent are especially characterized as "defective" in the "scientific" news articles from the newspaper *Mercurio peruano*. The scrutiny of the medicalized female body by the young intellectual Creole males authoring the articles reveals itself as an effort to produce healthy and useful citizens. These men seek to exert "corrective" action wherever disorder is perceived in such "deviant" bodies. For instance, they closely monitor and apply monstrous categorizations to women who bore children with birth defects, or try to regulate the role of lower-class wet nurses and midwives working for elite families.

Among the strengths of this ambitious and lucid study is its philological approach to key terms, often times consulted in sources such as *Tesoro de la lengua castellana o española* by Sebastián Covarrubias, or *Diccionario de autoridades*, in order to interpret them in their proper

sociohistorical context. Meléndez's book proves relevant not only to the field of Colonial Latin American Studies, but also to the fields of women studies and of cultural studies in general. As she so aptly demonstrates, knowledge is power, and there is nothing innocent or casual in the articulation of authoritative discourses about the female (colonial) body with the power to transform the lives of flesh-and-bone human beings for better or worse.

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Nichols, William J. *Transatlantic Mysteries: Crime, Culture, and Capital in the "Noir Novels" of Paco Ignacio Taibo II and Manuel Vázquez Montalbán*. Lewisburg; Bucknell UP. Pp. 206. ISBN 978-1-61148-040-5.

Noir detective fiction, established by Dashiell Hammett and Raymond Chandler in the 1920s and 1930s, has long been considered as an effective tool to portray and critique the corruption of modernity. Whereas the original North American model of the genre focused on the uncertainties of the Great Depression and prohibition years, the genre has been adapted to other cultural discourses as these nations enter the era of globalization and neoliberalism. In *Transatlantic Mysteries*, William Nichols explores the adaptation of this genre to Mexican and Spanish narrative through the works of Paco Ignacio Taibo II and Manuel Vázquez Montalbán.

While most literary criticism on the *novela negra* consists of either a Latin American or Peninsular focus, Nichols effectively bridges this divide through a transatlantic study that maintains its integrity by identifying a common ideological approach linking the Mexican and Spanish writers, Paco Ignacio Taibo II and Manuel Vázquez Montalbán. This shared ideology, as Nichols argues, is a critique of neoliberalism and a quest to redefine the leftist project within a society driven by market forces. The irony, as the author underscores, is the reliance on a mass-market genre whose popularity depends on commercialization.

Nichols's study explores the sociohistorical backdrop for the development of Taibo's and Vázquez Montalbán's works (see chapter 1). The common process of a transition from a closed and repressed society (through PRI domination in Mexico and the Franco regime in Spain) to economic and political modernization has resulted in similar issues. As Nichols writes, "the social, political, and economic crises plaguing Mexico and Spain link directly to the disillusionment with a modernity that brings economic prosperity, although definitely not for all members of society" (33).

In chapter 2, Nichols describes the specific traits of the traditional North American hard-boiled novel appropriated by Taibo and Vázquez Montalbán. Through an examination of the Belascoarán Shayne series and the Pepe Carvalho series, he justifies the incorporation of these elements while also demonstrating technical innovations, parodic inversions and self-reflexive aspects that distinguish these two authors works from the original model.

Chapter 3 consists of a critique of modern urban spaces and identities in Taibo's and Vázquez Montalbán's works. Nichols argues that the use of ethnically hybrid protagonists allows the authors to position their characters as simultaneously inside and outside of their respective social spaces. This "otherness" permits critiques of Mexico City, Barcelona, and Madrid that are not totalizing in their condemnation, as is the case of the North American hard-boiled novel, but rather complex in their pluralistic view of the virtues and vices of the modern city. Both Taibo and Vázquez Montalbán's visions of urban space demonstrate the existence of "cities of contrast" in which a single city appears to have multiple faces as a consequence of disparities generated by the project of modernity.

As is the case with much contemporary Hispanic literary criticism, Nichols explores the often-discussed theme of recuperation of history through individual and collective memory as it relates to these two author's works (see chapter 4). In chapter 5, Nichols concludes with

an examination of the “anti-imperialist” sentiments prevalent in the novels and highlights the importance of unmasking circumstances and motives as contributors to crime.

Transatlantic Mysteries provides new insights into the use of the hard-boiled genre as a forum to comment on sociopolitical circumstances and specifically the forces of neoliberalism. Throughout the work, Nichols draws on relevant theories to fortify his arguments. This book is essential reading for anyone embarking on a study of the *novela negra* as it revisits foundational understandings of the genre while also offering a new argument about the political nature of these texts in a mass-market, consumer-driven, globalized world.

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Polit Dueñas, Gabriela, y María Elena Rueda, eds. *Meanings of Violence in Contemporary Latin America*. New York: Palgrave Macmillan, 2011. Pp. 258. ISBN 978-0-230-11378-7.

Gabriela Polit Dueñas y María Elena Rueda ofrecen en *Meanings of Violence in Contemporary Latin America* una cuidada compilación de textos que, a través de un enfoque interdisciplinario, dialoga con los estudios más recientes sobre la violencia en América Latina. Inspirada en uno de los grandes referentes sobre el tema, *Citizens of Fear: Urban Violence in Latin America* (Rutgers, 2002), editado por Susana Rotker, la antología actual presenta una combinación de estudios críticos provenientes de disciplinas tan diversas como la sociología, el periodismo, la antropología, la música, el cine y el arte. Tanto expertos en temas sobre la violencia como estudiantes podrán encontrar aquí diversos artículos de interés con problemáticas distintas: desde la violencia en las *favelas* de Rio de Janeiro, el conflicto armado en Colombia o el narcotráfico en México, hasta el asesinato y la tortura de mujeres en Ciudad Juárez, por ejemplo. Lo que da cohesión a esta pluralidad de perspectivas es un intento de ofrecer una aproximación crítica a las nuevas manifestaciones y formas de violencia de las últimas dos décadas en el continente, en particular, en países como Colombia, México, Argentina, Perú, Brasil y Guatemala. Dichas manifestaciones de violencia tan diversas, cada cual con sus propias particularidades, exigen que se las aborde desde marcos teóricos distintos a los tradicionales, es decir, aquellos que consideran la violencia un enfrentamiento entre dos frentes definidos: el estado, por una parte, y los actores armados, por otra. Los autores de la antología podrían agruparse principalmente en dos grupos mayoritarios: aquellos que consideran que la violencia es una parte inseparable del tejido social, presente en los entresijos de la vida cotidiana, y aquellos que, por el contrario, la perciben como un fenómeno anómalo que actúa como un elemento perturbador del orden social.

La variedad de estudios de esta antología enriquece, sin duda, el diálogo crítico sobre la violencia en el continente y presta particular atención a aspectos tan relevantes como el trauma, la memoria, la voz apagada de víctimas y victimarios (una diferenciación cada vez más opaca), el impacto de la violencia sobre sectores específicos de la población, así como las tácticas individuales o colectivas para enfrentarse a ella, ofrecer resistencia, representarla, convivir con ella u otorgarle algún sentido. En esta colección de voces se pone de manifiesto, además, el inmenso dinamismo de la violencia, un fenómeno que, además de adoptar múltiples formas en diferentes contextos, se transforma continuamente, a la vez que transforma y condiciona nuestros marcos teóricos para estudiarla y entenderla.

Una totalidad de once capítulos, entre los que podemos encontrar estudios críticos, reportajes y crónicas, conforman este libro. Como en toda obra colectiva, la calidad de los mismos es desigual, aunque en su conjunto constituyen un aporte valioso a los estudios sobre la violencia, sus prácticas y representaciones. Así, Arturo Arias reflexiona sobre aspectos como el impacto de la guerra, la construcción de la identidad y la memoria en las mujeres indígenas de Guatemala, basándose, para esto, en los pocos testimonios y entrevistas de excombatientes que se han publicado desde el final del conflicto. Por su parte, en uno de los capítulos quizá más

fascinantes, María Victoria Uribe nos ofrece un análisis de tres casos en los cuales la población civil situada en distintos puntos geográficos de Colombia toma actitudes diferentes, y hasta opuestas, frente al drama de los NN (muertos sin nombre conocido). Siguiendo por la misma hebra del trauma, la memoria y la identidad en el contexto del conflicto armado colombiano, María Helena Rueda analiza el alcance de un proyecto como “La guerra que no hemos visto”, una reveladora exposición de pintura realizada por excombatientes tanto de la guerrilla, como del ejército y los grupos paramilitares, caracterizada no solo por girar en torno a la temática de la guerra, sino también por un hecho significativo: debido a la ausencia de firmas y de notas aclaratorias en la muestra, el público desconoce el nombre de los autores y, más importante aún, su filiación política o militar. Hermann Herlinghaus examina, a su vez, la noción de la “estética de la sobriedad”, mientras Marta Peixoto explora la problemática de la representación de la violencia en el cine brasileño, a través del análisis de dos documentales, *News from a Personal War* (Moreira Salles 1998) y *Babilonia 2000* (Coutinho 2001), y una película de ficción, *Elite Squad* (Padilla 2007). Desde una perspectiva etnológica, Samuel Araújo reflexiona sobre la eficacia de algunos marcos teóricos empleados en un proyecto de investigación colectivo sobre la praxis del sonido, llevado a cabo en Maré, una favela de Rio de Janeiro.

Situándonos ahora en la problemática de las violaciones, las desapariciones y los asesinatos de mujeres en Ciudad Juárez, María Socorro Tabuenca examina algunos de los principales constructos culturales que dominaron durante años la prensa y los discursos oficiales, y los cuales, según la autora, habrían podido jugar un papel nada despreciable en la perpetuación e impunidad de dichos crímenes. Siguiendo por la senda de México, Gabriela Polit Dueñas explora las crónicas periodísticas de Javier Valdez publicadas en los últimos cinco años, en las cuales se plasma la violencia que genera el tráfico de drogas en la vida cotidiana de Culiacán. Víctor Vich examina, por su parte, la propuesta artística de Ricardo Wiesse, quien dibujó diez *cantutas* a los pies de las tumbas clandestinas donde habrían sido enterrados igual número de estudiantes asesinados en el Perú durante el gobierno de Alberto Fujimori. Desplazándonos ahora al Cono Sur, Javier Auyero y Matthew Mahler analizan desde una perspectiva etnográfica la llamada “zona gris” de la política, esto es, la oscura conexión que hay entre los actores políticos oficiales y los no oficiales en la Argentina contemporánea. Por último, Cristian Alarcón ofrece una crónica sobre Fuerte Apache, una de las chabolas más inseguras de Buenos Aires.

Meanings of Violence nos brinda, así, un enriquecedor recorrido y una aproximación interdisciplinaria a la violencia en contextos específicos de América Latina. Se echa de menos, sin embargo, la inclusión de estudios sobre países como Venezuela, Honduras o Chile, por mencionar unos pocos, todos ellos de gran interés dada la temática del libro. No obstante, esta ausencia, de por sí significativa, no empaña los méritos de una antología que, por lo demás, es un aporte apreciable a los estudios sobre la violencia.

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Ros, Xon de, y Geraldine Hazbun, eds. *A Companion to Spanish Women's Studies*. Rochester, NY: Tamesis, 2011. Pp. 405. ISBN 978-1855662247.

A Companion to Spanish Women's Studies, editado por Xon de Ros y Geraldine Hazbun, es una contribución efectiva e invaluable al campo de los estudios femeninos peninsulares. Ros y Hazbun presentan una visión de conjunto sobre debates críticos desde diversas perspectivas, tales como la crítica literaria y el análisis histórico, así como la exploración sociológica e interdisciplinaria. Todo esto, gracias a la contribución de veintiún eruditos internacionales, entre veteranos y especialistas jóvenes, quienes analizan diversas manifestaciones de la producción cultural femenina en España, desde tiempos medievales hasta el presente siglo, ya sea esta autora o protagonista.

Destaca en primer lugar la introducción, al ser una revisión bastante exhaustiva de los estudios sobre la participación de la mujer en la producción de la herencia cultural española. El propósito es evidente: ejecutar una clara revisión de las investigaciones que, a decir de las editoras, se han concentrado entre otras cosas en redescubrir una tradición perdida, una producción femenina que refleja temas, preocupaciones y respuestas a las imposiciones del patriarcado. En la introducción se encuentran además los principales conceptos y aproximaciones dentro de la teoría feminista en conexión con las temáticas analizadas, lo cual constituye una perfecta guía a seguir para explotar a cabalidad las reflexiones del libro.

El texto se divide cronológicamente en dos secciones: “Medieval and Early Modern” y “From the Eighteenth to the Twenty-first Century”. Los diez ensayos de la primera parte examinan trabajos de escritoras y artistas de los siglos XV al XVII, entre memorias, obras de teatro, canciones medievales, pasando por la hagiografía y hasta pintura barroca. Por otro lado, los ensayos de la segunda parte se concentran en la participación femenina en cuestiones políticas y culturales a partir del siglo XVIII en adelante, y destacan escritoras de diversos géneros de ficción y no ficción, además de artistas de teatro y cine. Ros y Hazbun se apuran en enfatizar que tanto los temas como el trabajo de investigación realizado sobre los estudios femeninos hasta la fecha son demasiado vastos como para que no haya omisiones. A pesar de ello, es innegable que los ensayos incluidos son un excelente punto de partida y estímulo para futuros estudios. Los ensayos aquí mencionados son solo unos pocos de los muchos interesantes que comprenden esta compilación, pero que lamentablemente no se comentan por motivos de espacio.

En la primera parte, sobresalen estudios como el de Andrew M. Beresford, quien elabora su argumento alrededor de la figura de la santa en la época medieval, observando en ella imágenes contrarias como virgen o no virgen, las cuales, según su punto de vista, apuntan hacia elementos tradicionales de lo que es la misoginia medieval. A su turno, Louise M. Haywood se ocupa de lo que ve como “cuentos cómicos del matrimonio”, donde la mujer es vista como un ser imperfecto tanto física como intelectualmente. Haywood se preocupa por rescatar el rol activo y constructivo de las mujeres, a pesar de ser retratadas básicamente como reflejos de sus esposos.

Por su parte, Carmen Fracchia explora los conceptos de género y sexualidad conectándolos a la realidad social de cinco artistas plásticos y su representación visual de la mujer. Aquí es interesante su visión de la mirada como herramienta de interpretación que permite transformar o dar significado a las obras. Otro ensayo de lectura obligatoria, y que, además, culmina la primera parte del volumen es el original estudio de Alexander Samson, quien examina la dramaturgia escrita por mujeres durante el Siglo de Oro español. Durante su análisis, Samson proporciona al lector una lista de obras dramáticas, quizás no muy conocidas, en las cuales destacan como temas principales la subversión de las normas patriarcales, el rol femenino más allá de ser objeto sexual y la amistad femenina.

De la segunda parte se puede destacar el excelente ensayo de Lou Charnon-Deutsch sobre mujeres y cultura visual en el siglo XIX, el cual pone en relieve específicamente la disparidad del consumo y la percepción de la producción de imágenes según el género, influida básicamente por el estatus social y el área geográfica. También sobresale el ensayo de Xon de Ros, el cual analiza lo que la autora reconoce como una “explosión de escritura autobiográfica” (301) en España a partir de los años 70. Ros convence cuando argumenta que esta responde posiblemente a la emergencia de la cultura del psicoanálisis freudiano y la terapia en general, después de haber permanecido en un estado casi marginal durante el franquismo. Seguidamente, Jessamy Harvey indaga en el tema de la mujer española y lo erótico como espectáculo y emancipación, refiriéndose básicamente al destape femenino en la pantalla grande como reflejo del cine en democracia.

El volumen concluye con el ensayo de Joanna Evans, quien evalúa el cine de Pedro Almodóvar en contraste con—o quizás sea mejor decir, por encima de—la cinematografía de directoras como Gracia Querejeta e Icíar Bollaín, por citar dos ejemplos. Es un punto de vista

discutible y controvertido, el cual analiza y explica el hecho de que para el público aficionado al cine, “cine español” y “mujer” no se asocia con una directora, sino específicamente con el director manchego y sus actrices.

La colección de ensayos se enriquece con la inclusión de ilustraciones de buena calidad y de la extensa bibliografía sugerida que complementa los artículos. En definitiva, este volumen es altamente recomendable pues cumple con su propósito de ser una herramienta indispensable de referencia para el especialista en los estudios femeninos, en el campo de la producción cultural de la península, y al mismo tiempo es una sólida fuente para el estudiante universitario. Lo asequible de su lectura lo hace atractivo también para el lector interesado en saber más sobre la participación de la mujer en la producción cultural española.

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Villamandos, Alberto. *El discreto encanto de la subversión: Una crítica cultural de la gauche divine*. Pamplona: Laetoli, 2011. Pp. 306. ISBN 978-84-92422-34-0.

El discreto encanto de la subversión profundiza en un fenómeno generacional surgido en Barcelona durante la década de los años sesenta y formado por una minoría selecta de jóvenes pertenecientes a la pudiente burguesía industrial catalana. Alberto Villamandos presenta un interesante y abarcador estudio que contextualiza histórica y cronológicamente el breve, pero fructífero, periplo de este grupo de intelectuales, artistas y profesionales—irónicamente denominado *gauche divine* en 1967 por el periodista Joan de Sagarra en sus columnas del *Tele-eXprés*. Entre sus miembros se encuentran escritores como Manuel Vázquez Montalbán, Juan Marsé, Terenci Moix, Pere Gimferrer, Félix de Azúa, Luis Goytisolo y Jaime Gil de Biedma; críticos y editores como Josep Maria Castellet, Jorge Herralde, Esther Tusquets y Beatriz de Moura; arquitectos como Ricardo Bofill y Oriol Bohigas; además de fotógrafos, directores de cine, dibujantes, publicistas, cantantes, empresarios, e incluso modelos y actrices como la archiconocida en el ámbito televisivo español, Teresa Gimpera. Por medio del análisis de diversos textos—novelas, películas, memorias, poemas, documentales, fotografías y cómics—y partiendo de las teorías de Pierre Bourdieu y Jean Baudrillard, Villamandos aborda la *gauche divine* como sinónimo de “marca, un producto simbólico consumible cargado de connotaciones de clase y cosmopolitismo” (10). Asimismo, argumenta que el papel autorreferencial profusamente transmitido en sus obras evidencia las contradicciones ideológicas inherentes al fenómeno.

El capítulo 1 establece las bases histórico-políticas y económicas que propiciaron la formación de la *gauche divine*. Las medidas aperturistas del franquismo promovieron el acercamiento a Europa; no obstante, el discurso oficial del régimen seguía aferrado a una política inamovible. Descontentos con la rancia moralidad franquista y distanciados de la austeridad del dogmatismo marxista, los protagonistas de este estudio conformaron un modelo de intelectual cuyo progresismo se vio influido por el culto a la imagen y el consumo. La aparición de los divinos en la escena barcelonesa se desarrolla en el capítulo 2, “Escenarios y utopías: una geografía del deseo”. Barcelona, modelo de urbe moderna, internacional y capitalista, se convierte en objeto del deseo para el resto de los peninsulares. Villamandos describe los espacios elitistas que la izquierda divina frecuentó y puso en boga. Entre otros, la emblemática sala de fiestas Bocaccio—donde negocio y diseño se aúnan—sirve como paradigma exclusivista y motivo de liberación sexual para los divinos. La frenética vida nocturna—espectáculo de la *gauche divine*—se plasma en la coetánea revista *Bocaccio 70*. Una publicación explícitamente dirigida a un público masculino con alto nivel adquisitivo, que se define como un proyecto estético de creación del “hombre Bocaccio”, el prototipo del *metrosexual* de los noventa en cuanto a estilo de vida consumista e imagen personal de triunfador.

En contraste con el análisis de la estética urbanística y de la autorreferencialidad literaria, el tercer capítulo se centra en la antología de *Nueve novísimos poetas españoles* recopilada por el ya

entonces reconocido crítico literario, Josep Maria Castellet. El controvertido lanzamiento de esta nueva poética ejerció un influjo decisivo en la consagración literaria de la izquierda divina y consolidó el distanciamiento del realismo social de los años cincuenta. Un distanciamiento que, desde las editoriales barcelonesas, propició la experimentación artística y la proyección internacional del *boom* de la novela hispanoamericana. Villamandos extiende la idea de la poética novísima, a modo de manifiesto estético, al analizar la narrativa de dos novelas: *Onades sobre una roca deserta* (1968), de Terenci Moix, y *Momentos decisivos* (2000), de Félix de Azúa, uno de los nueve poetas antologados por Castellet.

En el capítulo 4, “Ese oscuro objeto del deseo: Charnegos e intelectuales”, se comparan dos reveladoras e importantes novelas: *Últimas tardes con Teresa* (1966), de Juan Marsé, y *Los alegres muchachos de Atzavara* (1987), de Manuel Vázquez Montalbán. Se trata de dos autores cuyo origen social modesto dentro del grupo les autoriza a realizar un retrato irónico y desmitificador del progresismo burgués de sus miembros. La relación desigual que se establece con el inmigrante andaluz, objeto del deseo erótico y político, pone de manifiesto las tensiones provocadas por las diferencias de clase social e identidad nacional. El capítulo 5 se dedica a Enric Sió, dibujante de cómics vinculado a la *gauche divine*, en cuyas obras hay una crítica del carácter ambiguo del grupo con respecto a la clase social a la que pertenecen, la burguesía catalana que apoyó a la dictadura. Desde su exilio voluntario en Milán, cuando la represión franquista se recrudece, Sió publica la serie *Mara*. En la representación de sus personajes, Sió combina una estética *pop* con lo grotesco para reflejar el ambiente angustioso del momento.

En el sexto y último capítulo, se analiza la corriente autobiográfica del grupo: memorias, exposiciones fotográficas y documentales. Según Villamandos, la mirada nostálgica y la recuperación mediática reciente de la *gauche divine* han afianzado una particular identidad colectiva del fenómeno como icono cultural de los sesenta. Es innegable que, a pesar de su ambivalente posicionamiento político y de sus contradicciones ideológicas, la izquierda divina hizo imparable la revolución de la moral tradicional franquista y estableció nuevos parámetros artísticos. Se trata de un estudio fascinante—enriquecedor tanto para expertos como curiosos del tema—en el que tan solo se echa de menos el documento visual de esos espacios, esos momentos históricos y esos protagonistas que conformaron la *gauche divine*.

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Linguistics, Language, and Media

Buzek, Ivo. *Historia crítica de la lexicografía gitano-española*. Brno, República Checa: Masarykova U, 2011. Pp. 295. ISBN 978-80-210-5788-3.

La lexicografía gitano-española nos es ya conocida e incluida en los estudios históricos de los diccionarios españoles, sin duda alguna, gracias a los trabajos de Ivo Buzek, profesor de la Universidad Masarykova de Brno (República Checa). En esta monografía se presenta la versión definitiva de los resultados a que ha llegado tras un lustro largo de investigación, esparcida en multitud de actas de congresos, capítulos de libros y artículos en revistas especializadas. Si en su anterior monografía, *La imagen del gitano en la lexicografía española* (2010), el autor daba cumplida cuenta del léxico gitano presente en nuestros diccionarios, ahora se detiene en el análisis de aquellos que pueden considerarse como propios del caló, desde sus orígenes (siglo XVI) hasta la actualidad. Por tanto, la historia que traza no es solo crítica sino, también, exhaustiva.

La estructura del libro es envolvente y responde a la convención habitual de los trabajos académicos, pues parte de lo general para llegar a lo particular, que no es sino la historia de los diccionarios en sí. Entremedias, ha pasado por la configuración del marco o contexto en que, a

juicio del autor, debe desarrollarse el análisis, el análisis macro- y microestructural de las obras lexicográficas implicadas, así como la clasificación de los mecanismos de creación léxica por los cuales se forma el léxico caló. Abren y cierran la monografía los capítulos tradicionales de presentación, conclusiones y bibliografía, además de incluir un índice de las ilustraciones, hasta sesenta y seis, repartidas a lo largo de la monografía y que sirven como complemento gráfico para conocer el formato de los materiales estudiados. Tracemos un recorrido con más detalle.

Como inicio de su análisis, Buzek establece en el capítulo “Caló como un concepto plurivalente y los gitanismos en español” (18–26) una serie de precisiones semánticas, debido a la polivocidad de su uso, en torno a los conceptos de romaní, caló y otros afines por su condición de referirse a la marginalidad (germanía, taleguero, cheli, etc.). A continuación, el segundo capítulo, “Los diccionarios de caló: Un caso especial de diccionarios bilingües” (27–55), nos sirve para conocer, desde el mismo título, el marco o contexto en que, a juicio del autor, debe desarrollarse el análisis, que no es otro que el de la lexicografía bilingüe. Para ello, apela a los criterios de destacados lexicógrafos en el ámbito hispánico, aplicándolos, en su caso, a los diccionarios que son objeto de estudio. Así nos va acercando el investigador a su cometido principal.

Aún hay que hacer otro alto en el camino para llegar a la estación culminante. Se trata del capítulo “Los diccionarios del gitano-español: Características comunes” (56–87), donde se describen los rasgos de la micro- y la macroestructura de estas obras lexicográficas y se realiza una clasificación pormenorizada de los procedimientos por los cuales surgen las unidades léxicas propias del caló (que, en definitiva, son los mismos que los del español: mecanismos de prefijación, sufijación, composición y parasíntesis; a los que deben añadirse otros más propios de la lengua de los gitanos, como son las creaciones libres y originales, la falsa derivación, la derivación agitanada y el nomenclátor onomástico y toponímico). La ejemplificación en los apartados de este capítulo es variada y abundante, así como su documentación.

Y así llegamos al *leitmotiv* del trabajo: el capítulo “Los repertorios lexicográficos del gitano-español: Ordenación cronológica” (88–266). El contenido de esta sección esconde más de lo que, a simple vista, se puede deducir de su título, pues no es una simple ordenación cronológica. En primer lugar, se establecen unos hitos en la lexicografía gitano-española, con la clasificación de las obras según sean anteriores o posteriores a la de George Borrow (en el siglo XIX, erigido como eje crucial). A continuación, la distinción entre soportes tradicionales y electrónicos y obras exentas o insertas en otras. La presentación de los resultados del análisis es recurrente, con la inclusión, para las obras principales, de una nota bio- y bibliográfica del autor, la descripción externa del volumen, el estudio y comentario analítico y un juicio crítico final.

En definitiva, nos encontramos ante una obra surgida de una metodología rigurosa y dispuesta en una estructura acorde con su valor académico. Gracias a ella no solo conocemos la historia de la lexicografía gitano-española sino que también, por los ejemplos que maneja Buzek, el léxico que registran los correspondientes diccionarios; léxico que forma parte de nuestro acervo lingüístico y cultural, por encima de los tópicos a que nos tienen acostumbrados muchos de los que se han acercado al mundo del gitano y su relación con la historia de España y lo español. Son dignos de destacar la labor de síntesis, el orden y la coherencia de los planteamientos manejados por el investigador, así como el vasto conocimiento de la bibliografía que demuestra a lo largo de las páginas. Y todo ello, por último, presentado bajo una cuidada edición universitaria.

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García Mouton, Pilar, and Álex Grijelmo. *Palabras moribundas*. Madrid: Taurus, 2011. Pp. 385. ISBN 978-84-306-0834-8.

Palabras moribundas begins with an alphabetical index of 159 potentially dead or dying words, from *ababol* to *zorrocloco*. In the introduction, the authors provide an example of how

a word that fell out of usage in the nineteenth century has been resuscitated with a different but nevertheless related meaning in the twentieth century. They explain, for example, how the word *azafata*, derived from the Arabic term *azafate*, meaning *tray* or *platter*, was used to refer to a female attendant who would assist Spanish nobility with clothing and accessories. When attendants to the nobility ceased performing that function, the term died out. It then found new life with the advent of flight as the Spanish equivalent of “flight attendant.” Subsequently, the use of *azafata* has expanded in meaning to include other forms of transportation, such as train and bus, and in the most recent edition of the Real Academia Española’s *Diccionario de la lengua española*, the term expanded again to include men, *azafato*.

García Mouton and Grijelmo explain how they have spent years analyzing and rescuing words perceived to be dying or already classified as dead as hosts of the segment *Palabras moribundas* on the National Spanish Radio program, *No es un día cualquiera*. The radio segment is characterized by active participation from the listeners who call in live or write via e-mail with the expectation that their insights will be shared at the end of the program. These contributions bring the program to life as they enrich the discussion and offer a comprehensive perspective of the terms under analysis. It was precisely García Mouton and Grijelmo’s work on that radio segment, asking listeners when they last used or heard a particular word or phrase, that lead to the present book. While the authors’ radio audience draws mainly upon listeners residing in Spain, they often cite examples of the vitality of many terms in Latin America that had been lost or were dying in European dialects. They attribute the reintroduction of these terms into peninsular Spanish to immigration to and from Latin America.

In *Palabras moribundas*, the authors strive to prevent some words from falling into disuse and seek to revive others. They present an engaging analysis of select words and include anecdotes and examples from listeners of the radio program, program guests, and the program’s director, Pepa Fernández. The authors expound upon the ever-changing nature of language. New nouns and verbs enter the lexicon at an amazing rate, driven in large part by technological developments, changes in customs and styles, urbanization, and the incorporation of words from other languages. Some of these terms take root and are passed from generation to generation. Others, as appears to be the case with *cederrón*, have a very short shelf life.

Each entry begins with a brief etymological description of the word. The authors draw from a wide array of languages, including Arabic, Caló, English, French, Mapuche, and Mozarabic. Each entry generally includes the definition(s) cited in the *Diccionario de la lengua española*. Examples of usage in Spanish-language literature are abundant and span several centuries to include Spanish and Latin American authors, such as Cervantes, Lope de Vega, Tirso de Molina, Galdós, Unamuno, Rubén Darío, Lorca, and García Márquez. In some instances, the authors cite modern-day usage in songs by musicians, such as Joaquín Sabina and Joan Manuel Serrat, and from reputable Internet sources, such as *Wikilengua*.

Never short on enthusiasm, the authors passionately characterize some words, such as *bonita*, *curiosa*, and *divertida*. The text is not laden with linguistic jargon. When the authors do include technical terminology, they clearly define it, as is the case of the term *hipocorístico* when they explain the meaning of the suffix *-ete* in the phrase *de bracete*, and the term *polisémica* when they list numerous meanings for the word *apañar*. In some entries, the text is clearly instructional, almost professorial. The authors define some words, such as *préstamo*. They explain why the word *halda* is preceded by the article *el*, not *la*, and that in the historical development of Castilian from Latin, the word initial *f*- evolved into the letter *h*. The bibliography is extensive. It includes Covarrubias’s *Tesoro de la lengua castellana o española*, Corominas and Pascual’s *Diccionario Crítico Etimológico Castellano e Hispánico* and several additional contemporary Spanish dictionaries and lexical corpora. It draws upon dictionaries from a dozen different autonomous regions in Spain, several countries in Latin America, and other publications that serve to document the extensive influence that diverse groups have exerted on the Spanish language.

The authors repeatedly suggest that the Real Academia Española update its dictionary to accurately reflect current usage. At times, the frequency of these comments can feel more akin to an admonishment rather than as simple citations to the reader that the dictionary entries might not be as thorough as they could be. In light of Grijelmo's well-known disagreements with the Academy on issues related to its dictionary, the comments should be interpreted as part of an on-going discussion among ardent language enthusiasts.

In sum, the authors offer an absorbingly informative and often elaborate analysis of the origin and life of each entry. They serve as expert guides on a voyage through time and space as they infuse geography, history, linguistics, and literature, enabling each and every word to tell a unique story. *Palabras moribundas* is an engaging and enlightening treatise for anyone who studies or works with the Spanish language: professors, advanced students, translators, and interpreters. In addition, it affords all Spanish speakers a fascinating glimpse into the dynamic nature of language and a unique opportunity to reflect upon their own experiences with the Spanish language, perhaps with a fair amount of nostalgia.

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Real Academia Española y la Asociación de Academias de la Lengua Española. *Nueva gramática básica de la lengua española*. Barcelona: Espasa, 2011. Pp. 305. ISBN 978-84-670-3471-4.

La Real Academia Española y la Asociación de Academias de la Lengua Española no solo organizaron y dirigieron en las últimas décadas la colosal tarea de compendiar el vastísimo quehacer investigativo sobre el sistema lingüístico español en la segunda mitad del siglo XX y el inicio del XXI, sino que también asumieron—por primera vez en la historia de la hispanística—la elaboración y publicación de sus resultados en tres versiones: la *Nueva gramática de la lengua española*, magna obra de referencia para estudiosos y especialistas; el *Manual*, concebido para interesados que se informan sobre la lengua aun fuera de una especialidad; y una *Gramática básica* dirigida al gran público, así como al ámbito escolar.

Esta *Nueva gramática básica de la lengua española* da cumplimiento, por tanto, a la gran aspiración de la Real Academia Español y de la Asociación de Academias de la Lengua Española de satisfacer las diferentes necesidades que determinan la búsqueda de información sobre el sistema de la lengua. Igual que sus versiones más extensas, la *Gramática básica* es panhispánica, descriptiva, normativa, sintética y práctica, cualidades que se concretan en cada uno de los capítulos e incisos, los cuales, a pesar de formar parte de un texto dirigido a todo el mundo, mantienen gran rigor conceptual, explicativo y terminológico a través de todo su contenido, el cual se ha organizado en introducción, estudio de las palabras por su forma y su función, sintaxis y cuatro útiles apéndices.

Cualquier persona que requiera acercarse a los pronombres personales, por ejemplo, no solamente encontrará en esta obra el inventario de los mismos, sino también una caracterización breve y útil, así como una ilustrativa presentación de las variantes regionales de formas y funciones pronominales en el español americano y peninsular. Ejemplos de lo anterior son, por una parte, la inclusión en la tabla de pronombres personales de “tú” y “vos” para la segunda persona del singular y la posterior explicación del voseo y, por otra parte, la remisión del laísmo y el loísmo a determinadas regiones peninsulares. De igual modo, se podrán comprender aspectos pragmáticos de la lengua cuando se describe que el uso de un “tú” no referido al destinatario real tiene una función comunicativa específica. Este enfoque abarcador está determinado por el hecho de que, en el tratamiento de los pronombres personales dentro de la *Gramática básica*, se considera el tradicional recurso expresivo del cambio de persona gramatical vinculándolo con los resultados de la investigaci3n pragmalingüística más reciente y haciendo buen uso de excelentes explicaciones y de ejemplos pertinentes.

Muy plausible es también el acercamiento de la *Gramática básica* al verbo español. La inclusión del aspecto verbal como primera característica de su funcionamiento semántico— anterior al tiempo en la presentación—rompe con prejuicios que dominaron la elaboración de las gramáticas en otras épocas, sobre todo teniendo en cuenta que esta obra no está dirigida a estudiantes universitarios ni a especialistas. El tratamiento del aspecto aquí resulta totalmente didáctico y esclarecedor, ya que se definen y explican con precisión, además de ejemplificarse convincentemente, sus manifestaciones morfológicas y sus condicionantes léxicas. Solo después de haber sido tratado el aspecto verbal se procede a exponer los valores de los tiempos verbales, para los cuales se mantiene la terminología tradicional de la Academia. El empleo de ejemplos certeros para los valores de los tiempos permite ahorrar explicaciones complejas. Al final de esta exposición, se aclara qué es modo verbal y se explica cómo el efecto de la subordinación oracional puede determinar el uso de un modo verbal en la estructura de la oración. En este punto cabe preguntar si no se hubiera logrado una mejor secuencia de contenido aclarando qué es modo verbal antes de describir los valores de sus tiempos, aun cuando se hubiera tenido que retomar parcialmente esta elucidación al momento de considerar los inductores modales.

En el caso de las otras categorías gramaticales y de la sintaxis, puede decirse que el tratamiento es también preciso, adecuado y de gran provecho para los usuarios de esta *Gramática básica*, quienes tienen un gran apoyo en ejemplos fácilmente comprensibles y muy esclarecedores. Dentro de la sintaxis destaca un meritorio espacio dedicado a la modalidad, en el cual se define primeramente qué es enunciación y qué es enunciado; se da cuenta muy didácticamente de la diferencia entre *dictum* y *modus*, así como se ilustran brevemente, pero con efectividad, los recursos de la lengua para expresar la modalidad. No obstante, la aclaración de que entre modalidad lingüística y actos de habla no hay una correspondencia puede resultar algo inmotivado en este contexto, toda vez que no se dilucida qué son los actos de habla.

El carácter práctico y normativo con el que se concibió esta nueva gramática en sus tres versiones se plasma muy atinadamente, y de manera exclusiva, en la versión básica a través de las recomendaciones y observaciones que se destacan tipográficamente con un recuadro sombreado. Es un recurso de extraordinario beneficio tanto para fomentar el cultivo de la lengua como para impulsar la aceptación de variantes ajenas entre todos los hispanohablantes, pues allí se alerta, por ejemplo, sobre la confusión entre “le” y “les”, “cantaría” y “cantara”, “síéntensen” y “síéntense”; otros usos quedan claramente desaconsejados como “no venir” en lugar de “no vengáis”. Algunos son catalogados de incorrectos como las estructuras “en base a” por “con base en”, en tanto que ciertas construcciones y formas se reconocen como variaciones del tipo “¿Qué horas son?” y “¿Qué hora es?”, “clubs” y “clubes”. Sin embargo, entre estos eficaces recuadros sombreados de la versión básica de la *Nueva gramática del español* deja un vacío la exclusión de lo apuntado en el *Manual* respecto a la sustitución de “díselo” por “díselos”, construcción enclítica sumamente frecuente que gana ya la lengua escrita, en la que los hablantes, incluyendo a algunos profesores, sienten la necesidad de trasladar el significado plural de “se” al pronombre oblicuo “lo”.

Un valor añadido que seguramente reconocerán quienes recurran a esta *Nueva gramática básica de la lengua española* está en tres de los apéndices que contiene la misma: los modelos de conjugación, el listado de verbos irregulares con las referencias a sus respectivos modelos (ambos también en el *Manual*) y la tabla de numerales. Estos instrumentos resultan de muy fácil acceso para el hispanohablante que en la oficina, la escuela o la casa debe redactar un documento, y su empleo tendría que ser, por eso, objeto de enseñanza desde los primeros grados de la educación básica. Tomando en cuenta la complejidad de la conjugación del verbo español y de la formación de los ordinales, estos apéndices son herramientas que, sin duda, rebasan el nivel del usuario al que está destinada esta versión básica porque pueden ayudar inclusive a ciertos profesionales, por ejemplo, de la comunicación masiva en su quehacer cotidiano.

Considerando los objetivos con que fue proyectada esta versión, el equilibrio entre lo descriptivo y lo normativo, la concreción en el tratamiento de los fenómenos morfológicos

y sintácticos, el amplio espectro de variantes sociales, geográficas e inclusive pragmáticas, así como las indicaciones para el buen uso del español que contiene hacen de la *Nueva gramática básica de la lengua española* una valiosa herramienta para escolares y para cualquier hispanohablante nativo que necesite distinguir y comprender fenómenos específicos de su lengua materna. Asimismo, quienes tienen o aprenden el español como segunda lengua descubrirán en este libro una excelente y ágil guía de uso para expresarse por escrito u oralmente.

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Fiction and Film

Couto, Mia. *A confissão da leoa*. Lisboa, Portugal: Caminho, 2012. Pp. 270. ISBN 978-972-21-2567-3.

Escrito a partir de elementos factuais que o próprio autor indica na “Explicação inicial” (9–10), o romance *A confissão da leoa* retoma e prolonga os temas, os motivos e a estilística que fazem a especificidade da ficção de Mia Couto.

A ação decorre em Kulumani, no norte de Moçambique, onde leões caçadores de humanos trazem a morte e o medo à comunidade. Há dois narradores de primeira pessoa, Mariamar e Arcanjo Baleiro, cujas vozes alternam até ao final. O livro está estruturado em dezasseis capítulos, oito para cada um dos narradores, cuja designação compreende quer um título genérico numerado entre parêntesis, “Versão de Mariamar” e “Diário do Caçador”, quer um título específico que antecipa o conteúdo (“A notícia” ou “O anúncio”, por exemplo).

A intriga desenvolve-se a partir da morte de Silência, irmã mais velha de Mariamar, e do conflito que se instala entre o pai, Genito Serafim Mpepe, e a mãe, Hanifa Assulua. *A confissão da leoa* tem como eixo diegético a caça aos leões desencadeada pelos “do projeto”, da “empresa” (28), mas este não é propriamente um romance de ação. Apesar de as linhas diegéticas se estruturarem numa intriga coesa e estruturada, é antes de mais na intimidade das personagens que se constitui a matéria romanesca. Acompanhamos não só Mariamar e Arcanjo Baleiro mas também uma série de personagens cuja caracterização é feita através de ações, de diálogos e do que sobre elas nos dizem os narradores.

Mariamar e Hanifa Assulua começam por se revoltar contra um espaço físico, Kulumani, que é, antes de mais, um espaço social que as aprisiona e impede de viver em liberdade. Daí que, no *incipit*, Mariamar afirme: “Deus já foi mulher. . . . Nesse outro tempo falávamos a mesma língua dos mares, da terra e dos céus” (15).

O início do romance, como, aliás, toda a narrativa, é uma celebração da mulher e, ao mesmo tempo, perante as contradições do presente em relação ao feminino, um lamento: “O meu avó diz que esse reinado há muito que morreu” (15). Nesta constatação de um fim de um mundo existe, contudo, uma esperança de mudança, que ao longo do romance se concretizará na revolta destas mulheres.

Todos os outros temas e motivos de *A confissão da leoa*, do amor e da solidão à morte e à loucura, à guerra e à política, se ligam a este grande tema da opressão do feminino pelo masculino. Num ambiente sociocultural e religioso em que convivem tradições africanas e heranças europeias, da mulher espera-se obediência incondicional ao marido em tudo o que se relaciona com a vida familiar e social. No primeiro capítulo, Mariamar e Hanifa Assulua submetem-se, apesar da revolta que iniciam: “Num instante, estava refeita a ordem do universo: nós, mulheres, no chão; o nosso pai passeando-se dentro e fora da cozinha, a exhibir posse da

casa inteira” (29). Mas em todo o romance se assistirá à continuação desta insurreição, que nos chega através de um discurso e de soluções diegéticas que unem os espaços da vida e da morte, do humano e do animal, do visível e do invisível.

O realismo mágico atravessa todo o romance e coloca o leitor entre vários mundos e diversos tipos de compreensão do real e do sobrenatural. Mia Couto dá-nos a ver a intimidade de personagens cuja relação com o mundo se estabelece a partir do diálogo entre a mitologia e as crenças moçambicanas, por um lado, e o olhar e a percepção individuais, por outro.

Para o leitor e para as personagens que interagem com Mariamar, Hanifa Assulua e o avô Adjiru Kapitamoro, que se diz um “fazedor de leões” (255) em benefício da libertação da neta, a perplexidade instala-se: não se chega a saber se os leões existem ou se são “fabricados”, apesar de, no final, Genito Mpepe matar uma leoa e o polícia Maliqueto Próprio um leão. Mas Hanifa Assulua não tem dúvidas sobre a sua condição de leoa vingadora, a única sobrevivente dos três leões que atacaram Kulumani, e é esse estatuto que ela revela ao caçador Arcanjo Baleiro, exatamente a fechar o romance.

A metamorfose de Mariamar em animal significa que neste processo de eliminação do poder discricionário do homem sobre a mulher não há, para ela, sentimentos de culpa: “Porque, a bem ver, nunca cheguei a matar ninguém. Todas essas mulheres já estavam mortas. Não falavam, não pensavam, não amavam, não sonhavam. De que valia viverem se não podiam ser felizes?” (259). Mas, imediatamente a seguir, a confissão torna-se ainda mais surpreendente, e confirma esta narrativa como uma representação literária da história da mulher num mundo feito à imagem e semelhança do homem: “Pela mesma razão, anos antes, matei as minhas pequenas irmãs. . . . Foi melhor que essas meninas nunca tivessem crescido” (259).

Verdade ou alucinação, estas revelações acentuam a importância deste tema num romance em que a oposição entre o homem e a mulher remete para a oposição entre a cultura e a natureza. Este antagonismo, que faz parte do pensamento e do comportamento das personagens principais, só pode ser resolvido através do regresso da mulher à condição animal, à ordem justa e vital da natureza, de onde regressará para refundar a cultura.

A ideia de que a cultura se contrapõe com arrogância à natureza é também evidente nas palavras de Arcanjo Baleiro, que se considera “o único caçador que resta” (38); os outros “[s]ão matadores, todos eles” (38). Há um código de honra entre o caçador e o animal, e imperativos ecológicos que aqueles não cumprem: “Não tarda, afirmo, que não sobre animais. Porque esses falsos caçadores não poupam nem crias nem fêmeas grávidas, não respeitam os períodos de defeso, invadem os parques e as reservas” (39).

Não há, em *A confissão da leoa*, verdades únicas e definitivas; existem memórias, caminhos e, apesar de tanto mal e de tanto sofrimento, o projeto de um mundo novo. Porque, segundo uma das personagens femininas, Luzilia, que formula um dos aforismos em que é rica a prosa simultaneamente oral e poética de Mia Couto, “a vida é a espera do que pode ser vivido” (223).

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Grande, Félix. *Libro de familia*. Madrid: Visor Poesía, 2011. Pp. 160. ISBN 978-84-9895-075-5.

Los recuerdos en *Libro de familia*, el último libro de Félix Grande, son como las mariposas que aparecen en sus cubiertas: estáticas pero libres de darnos más información en cuanto se las roce en la tela de araña en la que han quedado colgadas para convertirse en “insectos exuberantes”. Este libro, de alto tono confesional, queda vertebrado en los doce cantos de desigual extensión que lo componen, en prosa y poesía, por el amor por la familia, por la palabra y la poesía, y también por la música, más precisamente el flamenco y la música de Juan Sebastián Bach.

Félix Grande (Mérida, 1937), poeta y estudioso apasionado del flamenco, que ha estado casi treinta años sin publicar poesía, no necesitaba escribir este libro para demostrar nada, dado que ya había ganado el Premio Adonáis de Poesía en 1963, el Premio Nacional de Poesía en 1978, y

el Premio Nacional de las Letras Españolas en 2004. Sin embargo, en *Libro de familia*, regresa a la poesía para dar las gracias a su familia, que no es solo su familia de sangre, sino también el flamenco; la música de Bach; los poetas Antonio Machado, César Vallejo y Rubén Darío; así como Pablo Iglesias. Estos serán pues los protagonistas de su libro junto con su mujer y su hija, también poetas, y sus padres.

La estructura ante la que nos encontramos es circular, empezando por el primer canto con la voz del padre/hijo, un personaje que se desdobra—"Atiende, hijopaterno de mí"—para dirigirse al lector. Obviamente, tras el padre, se dirige a su madre, con quien consigue resolver diferencias que han surgido en el pasado. A medida que continuamos leyendo, notamos que los cantos se hacen más y más amplios, culminando con el octavo, "Ante tu trono me presento", que queda reservado a la música de Bach, para así terminar con el decimoprimer, "Hijopaterno de mí". Vuelve a tomar, en este penúltimo canto, la misma voz que en el primero, usando neologismos, tales como "Compasióname" y "Misericórdíame", para demostrar cuán cerca están el padre del hijo y conmovernos de manera profunda. El último canto, "La letra pequeña", queda reservado para dar explicaciones sobre los cantos anteriores, ya sea facilitándonos una definición de lo que es la "delfinoterapia", hasta la razón por la cual se ha despreciado al flamenco desde el siglo XIX. Como bien dice el título, es un libro de familia, y Grande le pone punto final con los nombres de sus dos cuñadas, al dedicarles el poema que ha escrito para su padre, el pintor Lorenzo Aguirre, "El desterrado del Espasa".

Además de la entrañable lectura de unos poemas de corte machadiano, es un placer aprender sobre otros detalles, tales como el de los delfines que supuestamente estuvieron presentes cuando los padres de Machado se conocieron. Asimismo, es conmovedor hacernos recordar la muerte del pintor Lorenzo Aguirre, y poner en tela de juicio lo que se ganó cuando lo mataron. O, el enterarnos de que la mujer de Bach falleció como una *Almosenfraü*, o mujer que vive de la caridad, o quizás el hecho de que Andrés Segovia autorizase y animase a menospreciar la música flamenca.

Por numerosas razones, este es un libro extraordinario, ya no solo por el contenido. Es, en efecto, un libro que no solamente deleitará a todo lector de poesía inteligente que se interese por la obra de Félix Grande, sino también a cualquier persona que sepa admirar la confección de un libro bien hecho, con páginas gruesas, en papel de gran calidad. Como otro toque elegante, comprobamos que, justo antes del índice, queda insertado un simple dibujo del autor, de perfil, de Juan Vida, el encargado de diseñar la *Colección Palabra de Honor*, de *Visor Poesía*, para que veamos cómo es ahora. Además de los títulos, en mayúsculas, la primera letra de los primeros versos o líneas de todos los cantos aparece en rojo, y los números en negro a pie de página quedan enmarcados por corchetes encarnados. Solo cabe apuntar que, en una época en la que cada día hay más personas que recurren a máquinas para poder leer sus libros, es un placer dar con uno que ha sido construido con gran cuidado y sensibilidad, y que apela a nuestro sentido del tacto para luego dirigirse directamente a nuestro corazón para apreciarlo.

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Pradelli, Ángela. *Friends of Mine*. Trad. Andrea G. Labinger. Pittsburgh: Latin American Literary Review P, 2012. Pp. 163. ISBN 978-1-891270-50-5.

Relatos mínimos, condensados, corregidos una y otra vez (como confiesa la autora que es una de sus manías), hasta depurarlos a su expresión mínima, para que digan lo que deben decir, sin adjetivaciones; que se desdoblan de una manera engañosamente simple pero derivan hacia un complejo *pathos*, abiertos siempre a nuevas posibilidades. Así es esta colección de treinta y tres cuentos entrelazados que forma la novela *Amigas mías* (premio Emecé 2002) de la argentina Ángela Pradelli, de la cual Andrea G. Labinger, especialista en traducciones de narrativa

latinoamericana, acaba de hacer la primera traducción al inglés. Ambientadas en un vecindario bonaerense de clase media, las historias narran las vidas de cuatro amigas que por más de veinte años se han reunido cada 30 de diciembre para cenar juntas, “no husbands, no kids, nothing” más que ellas. Los relatos otorgan voz y presencia individual a Olga, Ema, Patricia y a la narradora, de la cual no se nos dice su nombre, cuyas vidas se despliegan de manera realista en un microcosmos de situaciones habituales y universales, como la muerte del padre, de la madre o del esposo, un divorcio, el miedo a envejecer o a la soledad.

El primero de los relatos, “The Dinner”, establece el tono y en buena medida el ritmo activo, no argumental, de las diversas tramas. Narra, con breves y pulidos trazos, algunos momentos a través del tiempo que estuvieron a punto de arruinar la sagrada cita anual: el descubrimiento de lo que Patricia cree fue la primera infidelidad de su marido; el nacimiento del primer hijo de Ema, a quien no tenía ese fin de año con quien dejar; y concluye, todo en el espacio de poco más de dos páginas, con la agonía del padre de Patricia, que obligó a las cuatro amigas a festejar su cena con pizza y latas de cervezas para un brindis silencioso en el patio del hospital. A medida que los relatos se suceden uno tras otro, el lector va hallando las interconexiones de personajes y de historias que revelan que no son modelos de virtudes sino individuos comunes asediados por la cotidianidad y la necesidad de asumirse o reinventarse a cada paso.

De muchas maneras cada cuento es un paradigma del conjunto de narraciones del libro, a la vez que cada uno conserva la individualidad de los mundos aislados de las protagonistas. Así, “The Other Women” introduce, a través de las experiencias de Patricia, elementos como la introspección, la creciente consciencia del paso de los años, el diálogo interior, la desesperación, y por último, el reconocimiento feliz de que pese a todo, todavía se sigue respirando. Otras veces los cuentos toman caracteres mórbidos y de humor oscuro, como en “The Bather”, donde Olga, la soltera del grupo, emprende una búsqueda infructuosa de trabajo (después de ser despedida del que tenía), hasta que se le ofrece, por una paga relativamente buena, bañar a todo tipo de personas a domicilio. El nuevo oficio la sumerge en un mundo desconocido en que tiene que atender, entre otros, a un pianista de casi cien años, paralizado de todo el cuerpo menos de las manos cuyos dedos se mueven como si tocara infinitamente un piano imaginario; a un hombre de proporciones descomunales; o a un maniquí que el cliente identifica como su esposa. En “Statue”, se muestra el ambiente opresivo en que creció Ema, criada por un padre militar, profesión y época que en Argentina no solo refiere al tópico de la dictadura sino que expone el interior de la familia de un coronel implacable que crio a sus nueve hijos como si su casa fuera un cuartel. “Me”, referido a la narradora y a su propia historia, elabora sobre la muerte lenta de Raúl, su marido, usando un lenguaje despojado de sentimentalismo pero intensamente humano, femenino, que enfrenta con franqueza la noción del envejecimiento a pesar de todos los subterfugios que se le pongan en el camino.

La fuerza de las condensadas narraciones de Pradelli radica no solo en la descripción de esos momentos privados sino en el tono desaforado, de cierta dureza, resultante de la confrontación diaria, a menudo impersonal, con la ciudad. La novela termina como empieza: un 30 de diciembre, hablando sobre fracasos, suicidio y, entre risas y bromas, brindando por los buenos tiempos. Como si todo les hubiera ocurrido a las cuatro amigas. Como si todo estuviera por ocurrirles todavía. La impecable traducción de Labinger logra reproducir la sencillez de los relatos, el lenguaje preciso, el estilo minucioso y el ojo observador que caracteriza la obra de Pradelli. Además de poeta, autora de ensayos educativos y maestra de literatura en una escuela secundaria en Buenos Aires, Pradelli es autora de otras novelas, como *Las cosas ocultas*, *Turdera*, *El lugar del padre* y su más reciente *Combi. Friends of Mine* es un texto que podría ser usado en el salón de clases como una introducción al estudio de la literatura latinoamericana de comienzos del siglo XXI escrita por mujeres.

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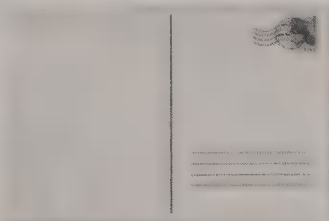
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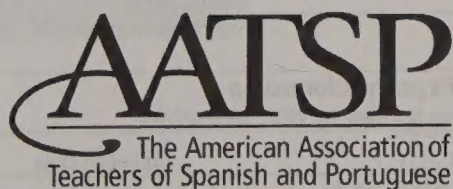
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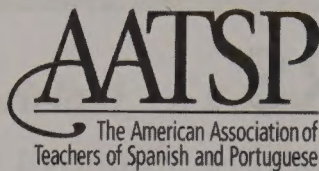
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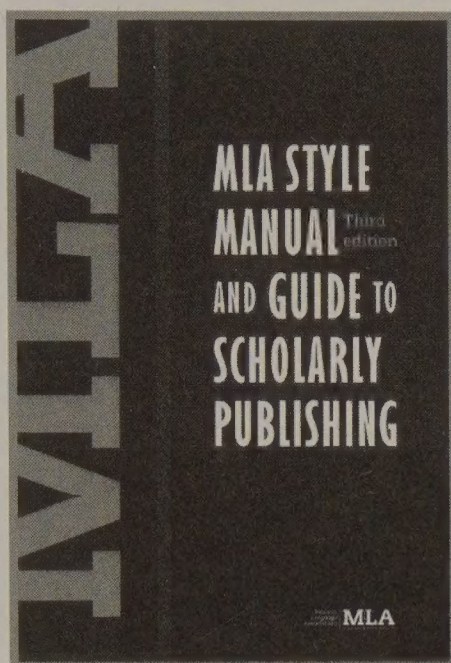
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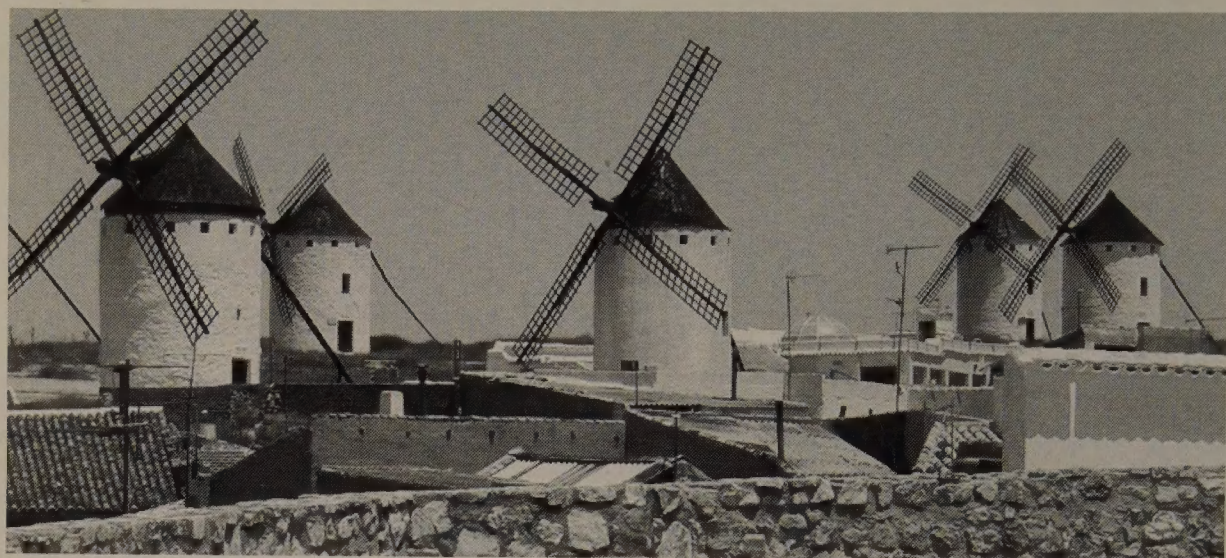
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